# Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1937

## The Coronation Day of Intercession and Conference

ALL hearts will be moved to offer at this time of preparation for the Coronation of King George the Sixth the familiar and ancient prayer "God Save the King!" What living man more needs the united prayers of the Church of God? The pathetic circumstances of his sudden Accession move all our hearts. The anxieties of our time, social and political, must press with heavy weight upon him, and enhance his claim upon our spiritual help. He is charged with vast duties, as solemnly responsible as they are exalted. His functions in the State call for ceaseless watchfulness, patience, and labour. His personal example, at the summit of the social order, is incalculably important. Never did the call come more urgently to all praying people to uphold their Sovereign and his Consort in unceasing supplication that they may be Divinely endued with all needed wisdom and grace.

The Coronation Day itself will be largely given over to whole-hearted rejoicings and festivities. This, of course, will specially be the case in London, where all who can possibly do so will assemble along the appointed route to do homage by shouts of acclamation to the gracious Sovereign and his Consort whom they trust and love.

On the day before the Coronation, Tuesday, May 11th, there will be a Day of United Intercession and Conference. It is an Empire interest, with central meetings in the Queen's Hall, Langham Place, W., at 11 a.m., 3 and 7 p.m. Christians of all denominations will meet and unite in earnest prayer and intercession for King and Queen and Nation. The Archbishop of Canterbury has taken the warmest interest in the arrangements. The Bishops of London and Norwich, the Archbishop of Armagh, the Moderator of the Church of Scotland, the Moderator of the Federal Council of the Evangelical Free Churches, and many other representatives of our Christian life and work, clerical, ministerial and lay, will be present to take part, and sharing with them the platform throughout the day will be many other representatives, meeting as "All one in Christ Jesus" to ask with holy confidence for His Majesty King George, for Queen Elizabeth, and for the British Empire, the fullness of God's mercy and grace.

What shall be our individual response? First, let all who can possibly do so arrange to be present at the Queen's Hall, if possible at all sessions of the Day of Intercession and Conference. Never was the responsibility more pressing, the call to self-sacrifice more urgent. Let us come together to pray unitedly, and in faith: that, in this time, public and private righteousness may increase, and classes and peoples be drawn together in goodwill, finding the power of the Risen Christ influencing their whole lives; that peace may bless the world; and that the Gospel of Christ may be carried to all lands and nations, and that it may have free course and be the power of God in widespread spiritual revival.

# Headquarters Notes

**The Coronation Day of Intercession.**—May we remind our readers of the Coronation Day of Intercession and Conference on Tuesday, May 11th, and of the three central meetings at the Queen's Hall, W., at 11 a.m., 3 and 7 p.m. on that day. No sacrifice should be too great to attend at least one, if not all, of the meetings, and we need not assure all alike that as far as the day is concerned no apprehension need be entertained as to traffic or travel in respect of reaching the Queen's Hall. The evening meeting will close at 8.30 p.m.; and with the long, warm (we hope!) evenings at the time of the Coronation (and trains on the underground announced to be running all night!) everything says "Come!" We advise and ask all who can do so to order tickets early, and we shall be greatly helped in the heavy responsibilities of the arrangements if this is responded to.

**91st Annual Public Meetings.**—We announce that the 91st Anniversary of the Alliance will be celebrated at Caxton Hall, Westminster, on Tuesday, June 1st at 3 and 7 p.m. The Ordinary General Meeting of Members (only) of the British Organisation for the transaction of formal business in accordance with Article 21 of our Articles of Association (the Alliance being an Incorporated Body), will take place at the Registered Offices, 19, Russell Square, London, W.C.1, on Thursday, May 29th, at 12 noon, to receive and adopt the Report of the Council, and of the Auditors, for the year ending March 31st, 1937; to re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association. All Members of the Alliance are welcome at this statutory Meeting provided their subscription is not in arrear for the year previous to the Meeting.

**A Memorable "Week of Prayer."**—On other pages we have collated some reports which have come to hand from widely separated centres, home and foreign, where the Universal Week of Prayer was observed in January last. These reports are not specially selected, and they are only a few of the very many which have reached us—a special issue of this magazine would be necessary if all were published! We feel sure our readers, after perusing the published reports, will agree that 1937 is behind no previous year either in the widespread response to the invitation, or in the blessing which God has graciously bestowed upon this hallowed Week of United Prayer. We direct attention also to the stirring addresses printed on later pages, being three of those given during the London meetings, and we hope to print others in a later issue.

**"The Magnificent Gospel."**—The stirring address given by Dr. Dinsdale Young at the Mansion House, London, on New Year's Day has, by special request, been printed in leaflet form, and copies, price One Penny, can be obtained from theAlliance House on application.

**The Coronation Oath.**—We have received considerable correspondence on the subject of the change which has been made (almost surreptitiously we think) in the wording of the King's Coronation Oath. Further comment will be found on pp. 69-71. The matter is receiving every attention by the Council of the World's Evangelical Alliance, but it is not easy to see what can be effectively done before the Coronation takes place. It is well, however, to make representations, and to lodge complaint in the proper quarter. Apparently we are being governed by Orders in Council, and the present instance is of grave import to the welfare of the Empire.

**The Coronation "Form of Prayer and Intercession."**—The "Form of Prayer and Intercession" prepared by the Bishop of Norwich for use at the Queen's Hall on May 11th, and throughout the Empire during Coronation Week is being widely called for. An order by air-mail for 6,000 copies to be despatched to New South Wales has come to hand as we write. It is a spiritual link of Empire, and altogether an aid to an understanding as to the spiritual significance of the Coronation. It is unique and eminently suitable for both public and private use.

**Anglo - German Friendship.** — We draw attention to the translation which will be found on pp. 59-61 of the open letter addressed by Dr. Dibelius, former Superintendent of the Evangelical Church of Brandenburg, Germany, to Herr Kerrl, the State Minister of Religion in the German Reich. It presents the Church situation in Germany from the standpoint of the Confessional Church in terms which all can understand. Unfortunately, as we write, the situation is in no way eased, and we fear our brethren of the Confessional Church have much to lead them to prayer and action in the future. Movements in this country for the fostering of Anglo-German friendship may be commendable, and we all must wish, as far as possible, for such relationships to be encouraged. It must, however, be evident to all that both the religious and political course of events in Germany is straining the links of friendship and causing grave concern. We have ventured to suggest that the religious situation in Germany at the present time is ground for appeal to those who are prominent in the furtherance of Anglo-German friendship to seek out means to effectually bring to the notice of Herr Hitler himself the decided limitations which are cast upon friendly relationships by his action, or inaction, in matters concerning liberty of conscience and worship in Germany. It is to be hoped that such a deputation to the Führer personally can be arranged. This is what we have suggested. The presence in this country of Baron von der Ropp, together with a party of young Germans, in connection with the Movement for Anglo-German Friendship, and the Christian Brotherhood Movement, seems to give practicality to the suggestion outlined. In an address to the members of the Edinburgh Rotary Club recently the Baron remarked :

> The Brotherhood Federation came into being in his house near Berlin, and they now exchanged visits between Great Britain and Germany with one aim—to strengthen the Christian life. "We in Germany are living in an overheated boiler," said the Baron. "The nation is rising again. We have had many years of decline, and now we are trying to renew the national life. There is something going on in Germany that is certainly most important. This nation is turning away from atheism, which has been the creed for many years and generations of a great part of the German nation, and is turning towards God. We are in an exceedingly difficult position, because our nation is split into denominations and our young Germans do not want to become denominational, but a united nation. Religious teaching seems to have hidden the face of Jesus Christ to such an extent that the German youth does not exactly know who He was. That was their problem. They had to make up their minds whether they were to become a Christian nation or not. They were really united with Britain through the Reformation in one creed, and he did not consider it a hopeless scheme to revive religion in Germany. He was trying to bring Jesus Christ to young Germany, and he could not say it was not successful. When young Germans met Him and realised that He was the only one capable of dealing with the world problems, then they could surrender and accept Him in spite of what the Bible said about Him being a Jew.
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> "I consider it most important that Christian quarters in Great Britain should keep in close touch with us in Germany," he added.
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> In Germany to-day religious discussion was the most frequent discussion they would meet. Just as he felt sure that the Gospel was stronger than all our philosophy and human schools of thought, he was confident the country of the Reformation would come back to its own. He hoped a new fire would break out in Germany, the fire of the Reformation.

In face of all the circumstances and facts of the religious situation in Germany, can it be correctly stated that Germany "is turning away from atheism?" We could not print much that is being allowed to appear in State approved organs, such as the *Stürmer*, or that is being stated on public platforms in Germany by representatives of the State, such as Herr Zoellner. We do not for one moment suggest that Baron von der Ropp and his friends can approve of such influences, but they exist, and at the expense of freedom of utterance by those for whom the concentration camp, or worse, is reserved as the cost of making use of liberty of conscience.

**An Important Letter to "The Times."**—In the light of the foregoing remarks we draw attention to the following letter which appeared in the London *Times* in March :

DR. WEISSLER'S "SUICIDE"

To the Editor of *The Times*

> Sir,—May we express our grief and profound concern at the announcement of the death of Dr. Weissler, of Berlin, head of the Secretariat of the Confessional Church, in a Concentration Camp? The official report is that he "committed suicide." Such a report must give rise to grave misgivings, for Dr. Weissler was a man of the greatest courage and high-mindedness.
>
> Dr. Weissler was accused of having helped the foreign Press to obtain a copy of the letter sent by the Confessional Church to Herr Hitler in

May, 1936. Other members of the Church are still in prison on the same allegation. The letter was couched in the most loyal terms, but made a strong plea against the de-Christianisation of Germany. It mentioned *inter alia* the attacks of the State on the Christian Church, and the encouragement of anti-Semitism; and expressed anxiety as regards the continuance of Concentration Camps, and the legal immunity of the Secret Police.

That the publication of such a letter (whether the result of accident or otherwise) should be regarded as treasonable; that Dr. Weissler should be subjected to solitary confinement and to treatment leading up to "suicide," must afford the strongest evidence to the outside world of the terrible situation against which the letter pleaded. Our anxiety is all the greater for Dr. Weissler's colleagues; and for the whole future of the Confessional Church.

Yours, &c.

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| S. M. Berry | Alfred E. Garvie |
| S. C. Carpenter | H. Martyn Gooch |
| Henry Carter | J. Scott Lidgett |
| Edward Croydon | W. R. Matthews |
| W. T. Elmslie | Leslie D. Weatherhead. |
| H. W. Fox | |

**Alliance Reception to Dr. Karl Barth.**—At the invitation of the Council of the World's Evangelical Alliance, representatives of different denominations joined on March 22nd in paying tribute to Professor Karl Barth, the distinguished German theologian, who was dismissed from his office of Professor in Evangelical Theology at the University of Bonn because of his opposition to Nazi orders. Dr. Barth was only passing through London on his way back to Switzerland after delivering the Gifford lectures at Aberdeen, and an informal luncheon was arranged in his honour at the Hotel Russell.

The Archdeacon of London, the Ven. E. N. Sharpe, in extending a cordial welcome to Dr. Barth, said that they knew the experiences he had gone through, and of his brave stand for the Truth of God. They wished him God-speed in his work.

The Dean of St. Paul's, Dr. Matthews, said that no one could look over the world at present without being conscious of the crisis in which Christianity and Christian thought stood. He did not profess either completely to understand Dr. Barth's theology or to agree with all of that which he did understand, but he could at least see that Dr. Barth was one of those people who gave them furiously to think. In all his writings one felt the movement of a profoundly serious mind. Dr. Barth had sounded a trumpet for Europe, and for that they were profoundly grateful.

Dr. J. A. Hutton, Editor of the *British Weekly*, said that when those great things for which Dr. Barth was fighting were settled, when once again it would become intolerable that any man or any system should propose to come between the souls of men and Christ, it would be seen that Dr. Barth was seeking to take them face to face with God, and to leave them there.

Dr. Carnegie Simpson, Professor of Church History, Westminster (Theological) College, Cambridge, said that there was no man in Europe whom he would more gladly come to meet than Dr. Barth, who had stood for the supremacy of God and for the rights of man and the liberty of conscience.

The Rev. The Hon. W. Talbot Rice said that the World's Evangelical Alliance was intensely interested in all that Dr. Barth had done for religious liberty. He was an outstanding figure on the Continent and they all wished him God-speed in his great work.

Dr. Barth said that he wished the great struggle of the Church in Germany was understood a little more in the churches of the world. It was not only a question of freedom in the Church, but it was a fight of the Church against a new religion —not a philosophy or an idea merely written about in books and periodicals, but a religion which was represented by a State and by persons like Hitler and his friends. It was a new religion which was also a new power in the world. Never since Mohammed had Christianity been so threatened as it was in Germany. The Church there was not strong, and this great struggle came upon it unexpectedly. Declarations of sympathy from other Churches would be of little avail. What they in Germany asked was that on this side of the channel a voice should declare that the thesis of the Confessional Church was also the standpoint of the Church here. That declaration of the Confessional Church was not a German domestic matter; it was a universal matter.

The General Secretary, Mr. H. Martyn Gooch, presented some apologies, and read a letter from the Moderator of the Evangelical Free Churches expressing admiration not only for Dr. Barth's work as a scholar and thinker, but also for the stand he had made for liberty of speech and conscience in connexion with the troubles in Germany.

# The Universal Week of Prayer, 1937

## *Some Reports from Home and Foreign Centres*

**BRISTOL, GLOS.**

Meetings were held daily at 11.30 a.m. throughout the week at the Royal Empire Society. The opening gathering was presided over by the Lord Mayor. He referred to the words of the Archbishop of Canterbury, that God was not so much denied as crowded out of modern life. He pleaded for more resolute resistance to the rush and hurry of modern life, that more time might be given to the cultivation of the spiritual life. The Vicar of Clifton, Rev. H. L. Bothamley, referring to the topic "Thanksgiving and Confession," gave many reasons for thankfulness, and said that this spirit combined with confession of our unworthiness made the true harmony of Christian living. The Dean of Bristol, Mr. Rendle Short, and Rev. A. R. Fuller, President of the Bristol Free Church Federation, were among those who took part during the Week. Evening meetings were held at various centres. There was a large attendance at the meeting at Broadmead Baptist Church, addressed by Rev. R. L. Child, Minister of the Church there. The attendance at the meetings was good, and freedom in prayer was a marked feature of the gatherings.

**FALMOUTH, CORNWALL**

The Week of Prayer opened on Monday with a meeting in the Parish Church, attended by the Mayor and Corporation. The town bands, firemen, and other public servants were present. The Rector conducted the meeting and gave a short address. The Ministers of the Methodist, Baptist, and Congregational Churches took part in the service. More than four hundred people were present. Meetings for united intercession were also held at the Wesley Church on Tuesday, Wednesday, and Thursday, when the Methodist, Baptist, and Congregational Ministers gave short addresses. A United Communion Service followed the Thursday night meeting, when three denominations took part in the distribution of the elements.

**LIVERPOOL.**

A good series of meetings was held at which the spirit was excellent and the speaking helpful. Canon A. G. Bernard was the speaker on the opening day, and Rev. W. Galbraith, Minister of Toxteth Tabernacle, presided. The following day Rev. H. Ridehalgh Jones, Minister of Trinity Presbyterian Church, Bootle, summarised the world situation as regards missions in an able address, and Rev. R. J. Benson presided over the meeting. On Wednesday, Rev. A. J. Kellam, Minister of Stanley Road Baptist Church, took the chair, and the address on "Nations and their Rulers" was delivered by Rev. A. L. Lumb. Many kindly references were made in both address and prayers to the Royal Family and their evident adherence to the Christian religion. Next day, Canon J. H. Jordan spoke on "Missions," and added point to his words by references to a visit he had paid to Nigeria. Rev. E. Morris Jones presided. The topic of "Home Life and Education" was fully considered at Friday's meeting when Rev. H. L. Watson, Minister of Richmond Baptist Church, in a thoughtful address outlined the hindrances to true home life so prevalent to-day. Canon Copner, who presided, said that if the day came when they could no longer sing "Home, sweet home," then they might write "Ichabod" over the happiness and prosperity of our land. On the closing day, when the theme was "Home Missions and the Salvation of the Jews," the Minister of Wallasey Presbyterian Church, Rev. R. F. Chisholm, spoke from personal knowledge of the Jewish problem, as he had studied it in Roumania and elsewhere. Rev. P. S. Stoddart, Vicar of St. Lawrence, Walton, presided.

**TROWBRIDGE, WILTS.**

We have had exceedingly good meetings. We commenced on Monday with just over 60 people, and the number increased as the week progressed, until on Friday we had considerably more than 100 present. People belonging to the different Churches joined in the worship and prayer with real Christian unity, and I should say that the Week of Prayer, apart from its primary object, has brought home to people here the many points upon which Christians are united.

**TEDDINGTON, MIDDX.**

We have to thank you once again for the Week of Prayer. It is surely playing, more and more, an unseen but mighty part in the developing of the world-wide purposes of God at this impressive time, so full of the promise of our Lord's near return. Our meetings here were well attended representatively but numerically the attendance was lower than we have had sometimes, probably owing to the prevalence of influenza. Intercession was growing intelligent and wide-horizoned as the evenings went by, and the fresh opportunity of getting together before God on an interdenominational basis was very welcome.

**WHITCHURCH, HANTS.**

We have had a most successful Week of Prayer. On Sunday, January 3rd, there was an exchange of pulpits, and from Monday to Friday prayer meetings were held in the various places of worship in the town. For the first time one of these Services was held in the Parish Church, when the Vicar conducted. The congregations have been better than in former years, varying from 50 to 70 each evening. These successful gatherings concluded with a well-attended United Communion Service.

# EVANGELICAL CHRISTENDOM

### BATH, SOMERSET

Our meetings have been very good this year, in particular the inaugural meeting, at which the Mayor presided, and which attracted a very large and representative company. There has been a good spirit throughout the Week, and we believe blessing will follow.

### HARROGATE, YORKS.

A new departure was made in regard to the services, holding them at one time and at one place each day, and it proved a very satisfactory arrangement. Twelve different ministers in the town took part in leading and speaking at the meetings, which were well attended, and it gave new life to the Week of Prayer in the town.

### TORQUAY, DEVON

The Church of England combined with the Free Churches and the Salvation Army to observe the Universal Week of Prayer, two meetings being held each day of the week except Saturday, when a morning meeting only took place. The Mayor attended the opening gathering, and spoke most helpfully to the company assembled. Altogether the observance of the Week was most encouraging, and the numbers attending were greater than either last year or the year before. The volume of prayer was well maintained, and the results we leave with the Divine Intercessor.

### WINSFORD, CHES.

The meetings were a distinct success, and a hundred people partook in the United Communion Service. We kept to the appointed subjects, and many prayers were offered each evening. The Saturday meeting was conducted by young people from the various churches, and short addresses were given and prayers offered. It is felt that as a result of the meetings a quickening of interest is evident, and a keen desire for further co-ordinated and co-operative work is possible. Many attended the meetings who had not previously allied themselves to this activity of the Church, and offered prayer for a personal re-dedication and a revival in our churches. All the Ministers co-operated and the results will be beneficial, personally, and from a collective point of view. Truly a great Week.

### SURBITON, SURREY

We had some really blessed times, and the meetings were well attended, the presence of the Holy Spirit being distinctly manifest all through the week. May the Lord bless and continue to use the Alliance for His own glory in the blessing both of His saints and in the salvation of sinners.

### DISS, NORFOLK

The united meetings held at local Churches during the Week of Prayer culminated with a mass meeting at Diss Corn Hall on Sunday, January 10th. There was a well-represented gathering of the churches. The Rector presided, and the Diss Salvation Army Band led the singing. A Salvationist and a Church Army Captain, with a Methodist minister, led in prayer. Scripture Readings were given by the Baptist Minister and Mr. Carter of the Society of Friends, and addresses were delivered by the Rector and the Congregational Minister. Other meetings were held during the Week at the various Churches in the town.

### BUCHAREST, ROUMANIA

As far as Bucharest is concerned the Week of Prayer was held very much as usual. One thing that rejoiced our hearts is that for the first time, the German Lutheran Church took part officially. Their church was placed at our disposal one night of the week for a German prayer meeting. We are hoping that next year the co-operation will become even closer. I was not able to be present at this particular meeting, as I was leading the Roumanian meeting the same night, but it was a very happy one. The meetings were well attended, and we have the conviction that the Week has been for a general blessing.

### TUNIS, N. AFRICA

We held meetings on four evenings, three in the North Africa Mission premises and one in the hall connected with the French Protestant "Temple." The meetings are conducted in French, and the majority of the prayers are offered in French, but as freedom is given to those praying, now and again there is a prayer in Italian, English, or Arabic. There are generally five or six nationalities represented, and most of those present are connected with Mission work. The prayers this year have followed without restraint or long gaps and have been earnest, both from men and women. God's presence has been deeply felt, and prayers have taken up needs in lands far off as well as those of the mission work in which many present are engaged.

### DUNDRUM, CO. DOWN

Although there was an epidemic of influenza and the weather was inclement, the attendances were extraordinarily good. As we sought to realise the unity of the world-wide Church of God, and as we felt we were having fellowship with other intercessors in many lands, our hearts were inspired and encouraged.

### TONBRIDGE, KENT

You will be glad to know that the meetings here have been well attended and a fine spirit of unity exists between all the Churches, Established and Free Churches uniting for these meetings which are held at all places in turn. The meetings are arranged through the united Clergy and Ministers' Fraternal of Tonbridge. We are hoping by further occasional gatherings to maintain and deepen this spirit of fellowship existing between us all, which finds definite expression during the Week of United Prayer.

### PORTADOWN, N. IRELAND

Our gatherings in connection with the Universal Week of Prayer were very well attended. All the Ministers representing the different Churches were

present. Each night the special subjects for prayer were read and brief petitions were invoked. The addresses followed closely on the lines suggested, and a real spirit of helpfulness and harmony prevailed.

**SALONIKA, GREECE (Armenian Evangelical Church)**

The Week of Prayer was observed in this Apostolic city by both Armenian and Greek Evangelical Churches. Armenian, Greek, and Turkish languages were used by both the various speakers, and the congregations. Hymns were sung and prayers offered in these three languages. The two sister Churches held a united service on Friday evening. Most surely the Week of Prayer was a refreshing season for all of us. It bridged all distances, overcame all diversities of language, and united once more believers the whole world over in the name of our Saviour, Jesus Christ. We give thanks for this unique service which the World's Evangelical Alliance has rendered for more than 90 years, and ask God's abundant blessing on its continued activity.

**NEWARK, NOTTS.**

The meetings this year were held under the usual arrangements. Though the attendances were hindered by the widespread influenza prevailing at the time, there was a good spirit in all the meetings. The addresses were earnest and able, and the spirit of prayer was present throughout. We sold a small devotional book on prayer during the meetings, believing that the spread of literature will always help the practice of prayer.

**CROYDON, SURREY**

The Week of Prayer was inaugurated in Croydon by the annual New Year Meeting held on the Monday evening. This year the venue was the Parish Church, the Bishop of Croydon conducting the Service, and Rev. Leslie Atkins, of Purley Congregational Church, giving the address. The service was attended by the Mayor and Deputy-Mayor, and a number of Councillors. This gathering was arranged by the Croydon Christian Council. In the South Croydon district a meeting was held on each following evening of the week, six denominations uniting, Anglican, Baptist (two), Congregational, Methodist, and Salvation Army. The average attendance was probably somewhat higher than in 1936, despite prevalent sickness. Good use was made of the special leaflets issued by the Alliance, both in advertisting the meetings and as guides for intercession. On the second Sunday in January a general exchange of Free Church pulpits for the evening service was arranged by the Croydon and District Free Church Council.

**BOSCOMBE, HANTS.**

We have to report that the meetings were very well attended, and were thoroughly representative of the Churches of the district. The Salvation Army, as usual, joined in the united meetings. The United Witness Meeting on the Sunday Evening was attended by a very large number—the largest number at that meeting. This year the address was given by Major H. B. Wingett of the Salvation Army. The series of meetings was most encouraging and there was a most manifest spirit of prayer.

**TRING, HERTS.**

The United Free Church, Strict Baptists, Methodists, Salvation Army, and New Mill Baptist Church, joined together in observing the Week of Prayer, meetings being held each evening (except Saturday) in a different Church, and on the Sunday, January 10th, there was an exchange of pulpits among the ministers. The meetings were well attended, and must bring blessing upon all participating.

**WARSAW, POLAND**

Large numbers again attended the meetings in Warsaw, particularly the first two, which were held in the Reformed and Lutheran Churches respectively. At the opening meeting Bishop Bursche addressed a gathering of about 600 people, and on the Tuesday the church was full, probably about 800 being present. On subsequent evenings the accommodation of the smaller churches proved too small for all who wished to attend. But the spirit of prayer grew throughout the Week, and a climax was reached on Saturday at the Church Missions to Jews. About 300 gathered, and after a short address the meeting went to prayer for about an hour. There was a manifest working of the Holy Spirit, and prayer was offered very fervently and in faith especially for the salvation of the Jews who are our neighbours in this city. At the close a short appeal was made for complete consecration, and the Gospel invitation given to any unconverted who might be present. Though no open demonstration was asked for a young Jew came forward and kneeling before the Communion rail poured out his heart to God, and accepted Christ as his Saviour. This naturally called forth more prayer and praise, and was a glorious ending to a truly blessed week. To God be the glory.

**KIUKIANG, CENTRAL CHINA**

The Week of Prayer was observed in this city (Kiukiang is a city of some 100,000, one of the older Treaty Ports, situated on the south bank of the Yangtse River, about 500 miles west of Shanghai). The daily meetings were held in rotation in the William Nast College Church, the Knowles School Church, the American Church Mission, the City Methodist Church, the China Inland Mission Church, and the Second Street Methodist Church. At each meeting there was a Chairman and a Speaker, and nearly all of these were experienced Chinese Pastors and Leaders. The attendances were from 50 to 100, and on two days the weather was stormy. This attendance averaged more than in previous years. Considerable part of the time at each meeting was given to praise, thanksgiving, confession, and prayer, and there was a hearty spirit in the gatherings. The programme of daily topics, put into Chinese by the National Christian Council, was circulated and helped to definite inter-

cession. Expression was given to the fact that these meetings make for more unity among the different Missions and Churches—a unity that many of the Chinese leaders are eager to see hastened and deepened.

### JAMMU, N. INDIA

Every night we held our meetings for praise and prayer: every night a different leader, and only two nights in the same place. This meant enlisting the interest of more people. One night a young carpenter took the meeting, and did it well. Last night (Saturday) was our best meeting, some people coming quite a distance to attend. Our Padre was stirred up by the meetings, as indeed we all were. At the last meeting we were led to think specially of the Jews, and for many of our people it was all new. It was good to realise how our little Christian community was privileged to join with countless other churches in this Week of Prayer. In addition to the English copies of the programme you sent us, we also received the Urdu translation, which was an immense help.

### CAPE NORTH, N.S., CANADA

Again joint services were held at Cape North. The weather was directly against us, the roads being very rough by rain and frost. The services were, however, very well attended, and a good response was given to the word spoken. The services were held at the United Church during the first half of the week, and afterwards at the Presbyterian Church.

### MELBOURNE, AUSTRALIA

A united gathering associated with the Universal Week of Prayer organised by the World's Evangelical Alliance was held in the Town Hall at noon on Tuesday, January 12th. Despite the height of the holiday season over a thousand worshippers were present, and a hallowed season of spiritual fellowship was enjoyed. Representatives from all the Protestant denominations, Salvation Army, and Y.M.C.A. assisted in the sacred exercises of Scripture reading and prayer. A Presbyterian minister was so inspired that he suggested similar gatherings be conducted at Geelong, Bendigo, and Ballarat.

### BEYROUTH, SYRIA

Following the annual Week of Prayer a joint Communion Service was held in the Anglo-American Church in Beyrouth, conducted as in past years, by six pastors, Rev. Mufid Abd el-Karim, representing the Syrian congregation, Rev. Yenovk Geukgeuzian representing the Armenian congregation, Rev. Yenovk Hadidian representing the Turkish-speaking Armenians, Pastor Fritz representing the German church, Pastor Maurice Bres representing the French Protestants, and Rev. James H. Nicol the Anglo-American congregation. Every seat was filled and some communicants were standing. The elements were distributed by elders representing the six groups. The hymns selected were such as could be sung in every language. The Lord's Prayer and Psalm 23 were repeated in the six languages. I. Cor., 13, was read in French and Acts II, 1-21 in Arabic. This joint Communion Service following the Week of Prayer has become one of the greatest influences in the life of the Evangelical Christian community in Beyrouth. During the Week of Prayer the different communities met in their own groups to unite, in the ways most happy for each, with their Christian brethren around the world in prayer for the advancement of the Kingdom of God on earth. The seal to the week's worship comes in this joint Communion Service when the unity for which prayers have been offered is visualised in this definite act.

### HWAIYUAN, CHINA

We met for prayer each day of the Week for about an hour with about 100 people in attendance. Most of these people were from our institutions, either workers or students. The Chinese pastor of our local Church led the meetings which were entirely conducted in Chinese. There was a very good spirit shown. Especially during this period of crisis in China the Christians are more and more turning to prayer, and I felt that the meetings this year went deeper than in any previous year since I have been here (three years). We are happy to be able to join with our brethren over the whole world in prayer, and hope that this unity of spirit might be continued throughout the entire year.

### TENGHSIEN, CHINA

Although the Universal Week of Prayer fell in the midst of examinations, the students of the North China Theological Seminary, together with the senior classes of the Mateer Memorial Middle School held two sessions each day for prayer, 7.40 a.m and 6.30 p.m. We were thankful to have the copies of the programme you kindly sent, which were faithfully adhered to as far as possible in the daily meetings. Last year we met with friends at the Mansion House and the Bible House in London; this year with these 170 theological students from all parts of China. The fact of their presence here as students of the Evangelical Faith, and their desire to preach the Word, being in itself an answer to last year's intercessions.

### JOHANNESBURG, SOUTH AFRICA

The Universal Week of Prayer was observed in our city, the meetings being arranged by the Witwatersrand Church Council. These were addressed by Ministers of all denominations, viz.: Church of England, Church of the Province, Methodist, Presbyterian, and Baptist. There was a true spirit of intercession, and the meetings, although not attended by such large numbers as one might have hoped, were most helpful.

### SYDNEY MINES, N.S., CANADA

Last autumn we received a call from Toronto for a campaign in connection with the Evangelization of Canadian life. First my brother ministers in this town met every week for prayer and meditation, we also arranged special Cottage Prayer

Meetings (seven each week) chiefly for the help of the "shut-ins"; then we co-operated with other clergymen in nearby towns and held Two-Day Missions. All this prepared the way for the Week of Prayer. We had a wonderful season, as the weather was ideal and the people responded in large numbers and with enthusiasm resulting in a demand made by the congregations for the continuance of the meetings for another week. Each night the Churches in turn were filled, and the spiritual atmosphere was deeply felt. We are praying that a revival may come to many as a result of this season of prayer and meditation.

### NEWCASTLE-ON-TYNE

The congregations of three Parish Churches together with that of the Church of Scotland, combined with those who attend a weekly Prayer Meeting in the Friends' Meeting House in observing the Week of Prayer. The weekly Prayer Meeting held in the latter place is undenominational in character. Unfortunately this year, it was only possible to hold meetings on four nights. The meetings were small in numbers, not more than 70 to 80 attending at any one, but they were living in character, and hearty throughout. A deep devotional spirit pervaded them, which made fervent prayer easy, and there was a sense of unity as denominational differences were forgotten in the sense of the one-ness in Christ Jesus.

### NAPLES, ITALY

The Prayer Meetings of the first week of the year have taken place in all Evangelical churches in Naples with God's blessing. Everywhere were the churches full, and God's presence was evident. One meeting took place in our church at Portici, where many brethren from Naples came, and all the children as Casa Materna were present, and some of them prayed.

### WALTON, FELIXSTOWE, SUFFOLK

This year there was an increased attendance at all the meetings, which were held in Walton Parish Church, the Baptist Church, the Salvation Army Hall, and the Methodist Church. The gatherings were united and manifested a remarkable spirit of unity. On the Friday evening the Walton churches joined the Felixstowe churches in a United Communion Service, at which the Rev. W. Horne (one time Vicar of Felixstowe) preached. It was a most inspiring service. We are most grateful to the World's Evangelical Alliance for these remarkable meetings for united prayer.

### JERUSALEM, PALESTINE

The meetings of the Universal Week of Prayer were again held in the various Evangelical Churches. On Sunday, 3rd January, the opening meeting was held in the Y.M.C.A., at which the Anglican Bishop in Jerusalem gave an inspiring address. The gathering was every representative. As also at other meetings three languages were used, English, Arabic, and German. Although the whole week was rainy and stormy, yet the attendance at all meetings was remarkably good, and it was encouraging to feel that members of many different denominations and nationalities could gather unitedly round the Throne of Grace.

### GRAZ, AUSTRIA

As hitherto in these last years, the believers in Graz formed a link in the world-wide chain of prayer which unites Christians all over the world before the Throne of Grace. We met to realise afresh, and to acknowledge, our sinfulness, faithlessness, and weakness, to thank the Lord for His grace and faithfulness in the past year, and to pray for renewed grace in the year which had begun. The meetings were well attended, and thanksgiving and prayers for all the subjects mentioned on the programme were offered readily. Where sin was acknowledged one felt it was the work of the Holy Spirit. May the Lord grant that the blessing experienced during this Week may strengthen His children everywhere, and thereby help us to fight the good fight of faith, and to prepare us for any conflict that may be ahead of us in these troublous times.

### CLIFFORD, ONT., CANADA

The Universal Week of Prayer was observed here. Four evening services were held, alternately in the Evangelical and United Churches. A readiness to co-operate was very manifest this year. The addresses were given by the Anglican, Presbyterian, Evangelical and United Church ministers, and we are all rejoicing in this manifestation of Christian unity. Interest in the meetings increased each night. We commenced with 7 present, and we concluded with 60. But beside interest there was warmth and fervour. The Spirit of God was manifestly present in our midst.

### DUNDEE, SCOTLAND

I am glad to report that our local meetings in connection with the Universal Week of Prayer have been much more hearty than for quite a number of years. A change in the hour of meeting, and a change in the meeting place, have met with appreciation. There was a fine spirit of prayer. Among those present were representatives from North and South America, including members of Cleveland Coloured Quintette.

### 25 DE MAYO, ARGENTINA

First, I want to thank you for the programmes in English and Spanish. I sent copies in Spanish to all our Assemblies. Those in English were put into use too. We have now grown into six meeting places, instead of one. I can only report for 25 de Mayo at present, which is our headquarters. Our meetings were good. We were truly edified as we united in prayer, thanksgiving, confession, and the study of the well-chosen Scripture readings. We believe to see fruit in eternity from our efforts. There is much sickness among our members, and it is busy harvest time for those in the country. This explains why the attendance was not larger. We all love to begin each new year on our knees, praying for others, then for ourselves.

## EVANGELICAL CHRISTENDOM

### CAIRO, EGYPT

The meetings this year were all held at one place, and this seemed to be helpful in getting out a larger attendance. The average attendance was about 45. It was a week of fellowship and intercession. The programme which you furnished us was also translated into Arabic, and appeared in the Church paper of the Evangelical Church. This Church has a membership throughout the land of Egypt of more than twenty thousand, and I believe in most of the congregations the Week of Prayer was observed.

### COWES, ISLE OF WIGHT

We had a blessed time for the Week of Prayer in Cowes, in which practically all the Churches united. Our closing meeting on the Sunday Evening was the largest attended of any gathering during the last ten years, and there was a delightful spirit of unity.

### MONTEVIDEO, URUGUAY

Co-operation in the spirit of the Universal Week of Prayer, in Montevideo, was perfect. There was no holding back on the part of any of the Protestant bodies working in the city. The Baptists were holding a Tent Meeting, an annual affair with them, but they also did their best to co-operate. The big meetings, of course, were in Spanish. On two nights of the week all the denominations held a "Union Meeting," the languages of those meetings was Spanish. On four evenings the English-speaking Churches—the Church of England and the Methodist Episcopal Church—held united meetings in Holy Trinity Church, a splendid new building. Whilst we cannot determine how much good our prayers and gatherings may have done the world outside the Church, we thank God for the effort we made and the good wrought in our own souls, and hope the influence will be far-reaching.

### KINGSTON, JAMAICA, B.W.I.

Arrangements were made by the Kingston Ministers' Fraternal (a very active and useful organisation) whereby most of the Churches of the city were divided into groups according to their location. The ministers of each group made their own arrangements within their group. Some held a service each night in a different church, the congregations going from place to place. Others held all the services in a convenient central Church, the several Ministers sharing the responsibility. It is no exaggeration to say that thousands of Christian people shared the Week, and followed the programme through. From all the groups there came back to the Fraternal reports of well-attended and very helpful services. At least one Church supplemented the united Services by having a prayer meeting each morning attended by 150 to 200 people. Several ministers were convinced that this has been the best united effort the Fraternal has carried through for some time, and are of the opinion that the Week of Prayer has come to stay. I am sure you will rejoice to know of this happy result, and the great blessing that has come to many of our congregations through united fellowship and corporate prayer. May you continue to carry on this good work, and encourage the Christian people of many lands to come nearer to each other at least once a year, and be enriched accordingly.

### MONTREAL, CANADA

United meetings were regularly held in the twenty-nine districts in which the City and vicinity were divided. All leading denominations, the Salvation Army and the Y.W.C.A. joined in them. The closing meeting, covering the whole City, was held in the afternoon of Saturday, January 9th, in the Church of St. Andrew and St. Paul (Presbyterian Church in Canada), when the President of the Montreal Protestant Ministerial Association, under whose auspices the meetings have been arranged, presided, and the Minister of Temple Baptist Church gave the address. There was a wonderful spirit of Christian unity.

### BHAMO, BURMA

During the week, January 3rd-10th, the Burmese Karen and Kachin Christians in Bhamo held separate cottage services in the evenings. At the Kachin meetings the attendance averaged 40. On Tuesday, January 5th, my husband and I were privileged to have the three racial groups in our home for a joint meeting. The service was conducted in two languages—Burmese and Kachin. About 70 attended. Since Wednesday is the regular evening for a prayer service for our Kachin school pupils, the Kachin local people met with the students in the school auditorium that night. More than 200 were present. Our people were impressed by the fact that the Week of Prayer programme had been so carefully prepared for them and Christian folk everywhere, in "London ma-re," as they expressed it. The idea of unity with other followers of Jesus seemed to grip their imagination. It was mentioned several times.

### TIBERIAS, PALESTINE

We held the Universal Week of Prayer as usual on the shores of the Sea of Galilee during the first week in January. This year the attendances were rather interfered with by the weather, and were not quite so great as they have been in some former years, but the spirit was very good and the prayers were fervent. We count it a great joy and privilege to be able to join with our evangelically-minded brethren the world over in offering up intercession to our Father in Heaven. I think that fervent prayer and intercession is the only thing which will avail to bring about peace here in Palestine. No political plans can do that.

### TAHSIEN, W. CHINA

Meetings were held each evening from Monday to Friday inclusive for about an hour, at which both the Chinese and foreigner took part. We held the meetings in a large guest hall, and I suppose a conservative estimate of numbers would be an average of 30 each night. Some who were unable to attend the meetings remembered the subjects in prayer at home. On the Saturday night we always have our own C.I.M. prayer meetings, and so prayed for the subjects at this meeting.

# An Old Testament Message to New Testament Christians*

By the Rev. H. EARNSHAW SMITH, M.A.

(Rector of All Souls', Langham Place, W.)

*"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."*—(Hosea x.,12).

As we listened on the last Sunday of the Old Year to the Call of the Archbishop of Canterbury to the whole Christian public of this country, we must have realised that a new hour had struck, a new challenge sounded this year of grace 1937, for Christian witness for world revival. A new day has dawned in which it is time for God to work. We have been reminded of the strange state of unrest of the world in which we live. We have been reminded also of the condition of the Church; how strangely weak we seem in the face of the wonderful opportunities that open on every hand. And we do not need to be reminded of the need of our own hearts; of how we cry out as a dry and thirsty land for the living water of a God-sent revival.

Let us search our hearts. What really do we want to happen? What do we need most in the Church of Jesus Christ to-day? I am sure you agree that what we need is not more money, not more resources, not greater eloquence, not greater preachers, not merely outward success and a turn in the tide of church attendance; these are not the things the Church needs most of all. There was after all a Church in the Book of Revelation, the Church at Sardis, that had a name to live, and probably had all those things, *but was dead*. There was a Church, the Church at Laodicea, that thought it was rich, and increased with goods, and had need of nothing, and knew not that it was wretched, and miserable, and poor, and blind, and naked. It was a Church without Christ, without the living, in-dwelling presence of Jesus Christ. He stood outside the door. What we need above everything else is a fresh vision of Him, and if we show Him forth to the world in our business lives and in our home lives, others will turn and find Him in us. We need a new experience of Christ that will make us Christlike. "I counsel thee," He said, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

It is true, is it not? that the Church has lost its radiance. We are so dull. If only we could recapture that living sense of the presence of Christ within, that transforming sense of His salvation moment by moment, the world would stop and listen to our message. The apathy of the world is due in a large degree to the apathy of the Church.

Another question we must ask is, "Why are we failing?" What is the reason for our failure in the face of the great opportunities of to-day? Much is being done. What a deal of Christian work there is, and yet how much disappointment. How little real results seem to follow. What is the cause? Can it be that our emphasis is too much on what we are doing? We are too wrapped up in our work, too centred perhaps on ourselves, forgetting to seek first the Kingdom of God and His righteousness, and to put first things first.

If there is one thing that the Risen Lord Jesus Christ desires above everything, it is whole-heartedness. The half-hearted, the lukewarm, He will have none of. Are we willing? Do we need to be more wholly devoted to Him, to be more desperate in His service? He looks for those who will let Him take control. He cannot fail, but all our work for Him may be failing because at the heart of it He is not in control of us who are His workmen.

* Address delivered at the Central Hall, Westminster, in connection with the Universal Week of Prayer.

At the Day of Pentecost He came down and took control in a new way of unlearned and ignorant men, and the fire of the Holy Ghost swept through the world. God is the same to-day. In the day of Ezekiel the angel of the Lord took him out and showed him the river that flowed from under the altar, a river that reached to his ankles: he could cross over it easily. Further on it was a river to his knees; then to his thighs; and then it became waters to swim in, a river that could not be crossed over; and the angel said, "Son of man, hast thou seen this?"

Where are we in our experience of the indwelling power of the Saviour, the fulness of His Spirit? There is all the difference in the world between possessing that Spirit of the living God and being possessed and controlled by Him; being men and women to whom He can say "Go," and we shall go.

What are we to do? What is God calling us to do in the face of the wonderful opportunities as well as of the great difficulties of this year, 1937? The words of Hosea suggest certain things. First, "Sow to yourselves in righteousness, reap in mercy." "Sow to yourselves." God means every one of us in this to have personal dealing with God; and if we are right with Him, God can begin to work. All the praying for others, all the praying for the world will not avail until you and I are right with Him. "Sow to yourselves in righteousness, reap in mercy."

The next thing He says is, "Break up your fallow ground." When once we begin to sow to ourselves we will find that our hearts are so hard; that the trouble has been that we have allowed the world and its cares, as the years passed by, to rob us of that softness of heart, that tenderness of soul which God loves, and to which He can speak. "Break up your fallow ground. God is calling Christ's followers to let the ploughshare of the Cross go through their hearts and lives; to be willing to put things right that are wrong; to be willing to let Him deal with them individually. That is the second thing: "Break up your fallow ground." If we are to seize the opportunity of the hour, if this Week and this year is to be the beginning of real advance on the part of all the regiments of Christ's army, we must be willing to break up our fallow ground, and if our hearts are hard, to confess, that there may be no reserve that keeps us back from the great surrender of everything to him.

Then Hosea says, finally, "It is time to seek the Lord, till He come and rain righteousness upon you." "It is time to seek the Lord." And that word about rain, "the rain of righteousness," reminds us of the wonderful picture of Elijah on Carmel, when he goes up to the mount, bowed on his knees before God, in the attitude of real humility, and sends his servant to look seven times, and there is nothing. The sky was brazen above him. What perseverance! Then the servant comes back and says, "There is a little cloud, like a man's hand," and Elijah says, "Go and prepare for rain," and the heavens are black with clouds.

Shall we not pledge ourselves to pray as never before? Having got right with God, having let Him deal with us and break up our hard hearts, remember "it is time to seek the Lord." And if it be the fact, as was suggested in the Archbishop's address, that there is a sign, perhaps a little cloud like a man's hand, that God is beginning to bless, that there are signs of revival and quickening in some directions, let us lay hold of God in prayer and believe His promises, let us believe that that cloud may fill the heavens, and that this Coronation year may see in a new and wonderful way the Coronation of the King of kings in our land and in our Empire, and throughout the world, with the coming of that revival which alone can settle all these troubles amongst the nations and in our own country. May God help us so to pray and work.

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*Lord Justice Darling wrote these lines after his retirement in 1923:—*

"Long worn, now cast aside; red robe, lie there:
Mantle and stole laid by, and cap of doom
Bereft, alone, I wear no ermine more;
Nor judge—yet one Assize
I, fearful, must attend."

# Youth and Home Influence*

By the Rev. W. H. ALDIS

(Home Director, China Inland Mission)

THE subject of "Home Life and Education" naturally centres round the Word of God.

The importance of the subject cannot possibly be exaggerated—the training of our children. It may be trite to say that the children of to-day are the nation of to-morrow; but you can tell what the nation of to-morrow is going to be as you observe the training which the children of to-day are receiving.

As we look at the children of our own land, to-day, we are all tempted frequently to ask the question which was asked concerning John the Baptist in his childhood days, "What manner of child shall this be?" The answer to that question is determined by the training the children receive, because our children are very largely, if not entirely, the product of their training.

Now, their training takes place in two centres, in the home and in the school; and our prayers must ever be concentrated on this one objective, that God would give us in our land more real Christian homes and more true Christian schools.

Christian homes, first of all, because the home is supremely the place where the child ought to be, and is, trained. The school is secondary to the home. When I say Christian homes I mean real Christian homes. It falls to my lot to meet quite a number of candidates for the mission field, and amongst the many questions one sometimes asks is this, "Have you had the joy and the privilege and the responsibility of being brought up in a Christian home?" Quite frequently the answer is a hesitant one. Sometimes they say, "Well, father and mother go to church, but I could not honestly say that ours is really a Christian home." There can only be a Christian home when the members of the family are truly Christian. It is very popular to-day to scoff at what is called the Victorian era, and I am quite prepared to admit that there were some things in that era—just as there have been in all eras—which might have been improved; but some of us thank God for the Victorian era, with its many truly Christian homes. Some of us are thanking God continually in our hearts that God has recently given us as our King and Queen those who will respect the sanctity of marriage and who will seek to follow the example set by our late beloved King George V. and Queen Mary in maintaining the testimony of a Christian home.

What are the marks of a Christian home? Of course there are many, but one of the indelible marks of a Christian home is that there will be a practice of family worship. Family worship is dropping into disuse. In the rush of to-day there seems to be little time for it. I sometimes wish that our Christian leaders would issue a call to-day for the rebuilding of the broken family altar and the restoration of family prayers. Some of us attribute our love and reverence for the Word of God to that institution of family prayers. I would like to bear my own personal testimony that I will never forget my Father's voice as every day he read from the Word of God, the Book which he loved and reverenced with all his heart, and led his family in prayer to the Throne of Grace. We should have a stronger Christian testimony in this land if that custom, which is falling into disuse, were restored again to its rightful place.

What is a Christian home? I sometimes go into homes, and I see hanging on the wall a card on which is printed these words, "Christ is the Head of this House." If that is really true, that is a Christian home, but only then. "Christ is the Head of this House." Alas! it is not always true,

* Address delivered at the Bible House (British and Foreign Bible Society) in connection with the Universal Week of Prayer.

because hanging a card on a wall does not necessarily constitute a home Christian.

I shall never forget some years ago listening to a Scottish preacher who had a great gift of humour. He was speaking on a subject that did not seem to lend itself to humour, but I admit that as I sat on the platform beside a very dour Scotsman we were both of us laughing. The subject was Annanias and Sapphira. You wonder how we came to laugh at such a solemn subject, but it was the way in which it was presented to us. Suddenly the preacher stopped, and there was a solemn hush in the assembly, as he slowly said, "I wonder if they had any children. If they did, those children would know that their parents cheated God." If the religion of the home is something which is confined to Sunday only, and on the week-days the children know that their parents cheat God, that kind of so-called Christian home is worse than nothing: it is a mockery. No, our children need to be brought up in truly Christian homes, where Christ is really the Head of the house.

Perhaps in what is called the Victorian era there was occasionally a wrong impression as to the nature of a Christian home. There were those who imagined that the Christian home was one from which everything was excluded that made for jollity and fun. But that is only a travesty of the real thing. A true Christian home should be full of real merriment, and pure fun and real enjoyment. I am quite sure that our Lord Jesus Christ's blessing rests on such a home. But there are certain things which will be excluded from that home simply because that home is Christian: and there are certain places to which that home will not go, not because it is prohibited but because they have found in Christ One who saves and satisfies.

In these days there is, I fear, a looseness coming over the home-life even of those who profess and call themselves Christians. Whilst our homes should be full of joy and pure merriment, they will exclude those things which our Lord Himself, as the Head of the house, would not countenance.

One of the Scriptures set for universal reading to-day suggests to us that the things of God should be the topic of conversation in the home (Deuteronomy vi., 4-9). Why should it not be so? But how seldom it is! How reticent we are in the home about these things that really matter. How seldom parents speak to their children as if it were the most natural thing in the world to talk about God — His love, His Word, His power. Shall we not seek to cultivate this?

One word about Christian schools. Parents come to me sometimes and say, "Can you tell me where I can send my son or my daughter to school with confidence?" Those who are sincerely interested in the spiritual welfare of their boys and girls want to find schools they can really trust to exercise a truly Christian influence. So often it is the case in our public schools that religion is simply "playing the game." It is a great thing to play the game, but the religion that is needed is one of a personal and vital relationship to God in Jesus Christ.

Every influence we possess should be used to persuade young university men, if they are really keen, to give their lives to schoolmastering. The need in this country for Christian schoolmasters is as great as the need for missionaries overseas. The influence of a really Christian schoolmaster is almost immeasurable. We ought to urge young university men, and women too, to give their lives to the most important of all callings in our day, that of a really Christian schoolmaster or schoolmistress.

Two years ago—at a conference of headmasters, the headmaster of one of our leading public schools, said this: "In Educational Conferences we talk far too much about our methods and far too little about our aims." He went on to say: "It is my deep conviction that the aim of all true education should be to lead boys to know God and do the will of God." God grant that more of our schoolmasters may share that conviction.

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**"We have had Family Prayers for fifty-five years."**

*—The late Field-Marshal Earl Roberts, K.G.*

# The Unity and Universality of the Church which is the Body of Christ*

By the Rev. S. W. HUGHES, D.D.

It is said that when Abraham Lincoln was asked by a critic, "Mr. Lincoln, are you quite sure that God is on your side?" Abraham Lincoln replied, "That is not my business. My business is to be quite sure that I am on God's side." It is in that mood that I have prepared this message, that we may go from this meeting confirmed in the view that in our conception of the nature and the ministry of the Christian Church we are in accord with the mind of the Founder of the Church.

All the New Testament definitions of the Church invite us to think of the Church and the world in terms of God's purpose, and method. Let us follow the New Testament direction: "God so loved the world"—a very familiar line, suggesting the profound thought that God, to be true to Himself in building the world, must compass the whole world by His love. When I quoted Abraham Lincoln a moment ago I read into a wider implication of his reply the thought that the Church must so love the world as to express the mind of God in its loving.

Then, let us consider the Resurrection—commission of our risen Redeemer: "Make disciples of all nations." One of the last sentences from His lips reads: "The uttermost part of the earth." And remember that when that was uttered *we* were the uttermost part of the earth; and for years afterwards we were remotely contemplated in missionary enterprise. Says Chrysostom long after this: "Nay! our world has not sufficed for these evangelists; they have betaken themselves even to the ocean and enclosed barbarian regions and the British Isles in their nets," "where," says Jerome of the 4th century, "I saw the Scottish people in Britain eating human flesh." What if they had not come to the remote places three, four, six centuries after Jesus breathed the passion, "the uttermost part of the earth"?

As God so loves, the Church must so love; for the mission of the Church is as universal as the love of God. The plan of Salvation is God's. Its architecture befits His mind. The measure of the Church's enterprise is fixed by the love of God. Missionary work is not an option: it is an obligation. Everything definite in Christian solicitude becomes a blessing when it is interpreted as a response to the spirit of our Saviour. The Church is universal because God requires it to be universal in the mission of His love. Like God, the Church so loves. The depth of the Church's solitude determines the comprehensive range of its prayer and of its mission.

Might I suggest in parenthesis that I think a great many vexatious religious problems are penalties for being insular. I believe that many of our ecclesiastical grievances are punishments for insularity; and in all our sympathy with the plea of the Archbishop of Canterbury, I believe one of the greatest things that could happen in England and for the world would be a gesture which indicated that our isolations are ended, and that we all *are* one in the Spirit of our Saviour in seeking the redemption of the world. You cannot redeem a world through ecclesiastical insularity. The world urgently needs the witness of a Church of which history will say: "The Church so loved, so loved the world that it gave itself according to the range and the genius of its loving." Consider this from St. Augustine: "A whole Christ for my salvation; a whole Bible for my staff; a whole Church for my fellowship; a whole world for my faith."

Think of the world's new accessibility. I know that is a very common thing, but think what has happened this very morning. When Stanley met Livingstone, he brought him news that was two years old. We listened

* Address given at the Moravian Chapel, Fetter Lane, E.C., in connection with the Universal Week of Prayer, The Bishop of Mombasa presiding.

in this morning at breakfast time and got the score from "Down Under" over the breakfast table. Have you got that? God out of the irony of war has made the world one. I think it is one of the most enthralling factors in post-war history that God overruled the hell of war to make more rapid the accessibility of the world. The world is one. Old boundaries are gone. We are living in an age of new geography. Thoughts whispered in one moment belt the world in the next. The world is one. Its accessibility is a challenge to the Church. The old boundaries are gone: we are one.

You have anti-Christian isms covering the world by propaganda. Communism is becoming universal; Fascism is becoming universal in its propaganda. I think the world has too much brain to finally accept either as the dominant principle of human government; but we Christian people must match these propagandists with our Christian enthusiasm. It is going to be a very serious thing to be outwitted, because so far as I can study the philosophy of Communism, it has no genius to manage the race. I must not discuss that, because that is impossible within the limits of this message; but the one inspiring thought is that in the philosophy of the Christian faith you have a philosophy for the whole world and all its problems. You cannot face the world with another philosophy of life like the philosophy of the Christian faith.

Yes, the Church is universal. Let us think of the Church as the body of Christ, following up all the movements, with the Saviour, saying in Abyssinia, in Italy, in Spain, in Africa, in London, "Believest thou that I am able to do this thing?"—"to do what the world needs?"

How thrilling to go from this historic Moravian meeting-place, knowing that He Who is building the Church, can make it capable of that universally redemptive hope of His about which we read that "God so loved the world." He would not be God if He loved less than the world He built; and the one sign of our membership of the universal Church is that you and I so love.

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# Common Prayer.

**"Ye also, helping together by Prayer."**
**"Unto Him Who is able to do exceeding abundantly, above all we ask or think."**

LET US GIVE THANKS—

For the guidance and Grace of God which have accompanied the work of the Alliance during the year which closed on March 31st—"Now thanks be unto God, Who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

For widespread and increasing witness through many movements to the Gospel of Christ as the power of God unto Salvation; and for the consecration of youth, on a large scale, to the service of Christ the King.

LET US PRAY—

For the arrangements, Chairmen, Speakers, and all who will take part in the Coronation Day of Intercession and Conference on May 11th. For the consecration of King and People to the service of Christ the King.

For our brethren in Germany, that out of their present distress may arise a new Reformation in Germany, and a refined Church witnessing to the Gospel of Christ in truth and love.

For all in Spain who are innocently suffering, and especially for distressed Protestant pastors and workers. Let us also continue to ask that any régime of the future may afford full liberty of Christian worship, preaching and teaching.

That the arrangements for the 91st Annual Meetings of the Alliance on June 1st may be under the guidance and power of the Holy Spirit, witnessing to the "unity of the Spirit, in the bond of peace."

Let us also bring before God the financial needs of the Alliance, and in view of the new financial year which opened on April 1st ask that much needed funds may be forthcoming. Let us also ask that God will guide concerning the funds which will be necessary for the new Alliance House. "Is anything too hard for the Lord?"

# Abyssinia and the Roman Catholic Church

*[We publish this statement, but to our mind it understates the situation and complicity of the Vatican in the Italo-Abyssinian conflict.—Ed., "E.C."]*

It has been suggested that the attitude of the Papacy during the Italo-Abyssinian conflict and its attendant negotiations was one of sympathy with Benito Mussolini. There is no evidence from the early stages of the conflict, however, that would tend to establish any such suggestion. Quite the contrary; the Pope early made it clear that he regarded the War in East Africa as a terrible evil which he deplored and would have desired to avert, had it been within his power. The real lesson of the conflict for the Vatican was different. It raised two serious questions. The first of these concerned the status of the Pope himself. As a result of the Lateran Treaties, had he really recovered his freedom, or by resuming his visible liberty, had he, in fact, become bound by political obligations which, although invisible, were none the less binding? Secondly, was the world to conclude that so powerful and historic an institution as the Papacy, and one which depended to such a remarkable degree on the support of Italian Catholicism, was unable to exert any decisive moral influence on a question principally affecting Italy itself?

The answer to these questions can best be inferred by a review of the events which marked the attitude of the Vatican to the development of the conflict. The Pope's first public reference to the impending dispute was on 28th July, 1935, on the occasion of the publication of the decree for the eventual beatification of the first Apostolic Delegate in Abyssinia. On 28th August he remarked that "a war which was only of conquest would evidently be an unjust war—something which is inexpressibly sad and horrible. At the same time Italy had to consider the needs of her growing population." On 8th September, he expressed his desire for peace and for the satisfaction of the legitimate needs of "a great and good people" who were "his own people." On 26th September he made a last public appeal for peace. On 2nd October, the day when "national mobilisation" was called for by Mussolini amid public rejoicings, the Vatican City alone remained unilluminated.

The Pope's attitude was explained and defended in this country, somewhat unconvincingly to many readers, by Mgr. Hinsley in an address reported on 14th October. "What can the Pope do," he asked, "to prevent this or any other war? He is a helpless old man with a small police force to guard himself, to guard the priceless treasures of the Vatican, and to protect his diminutive state. . . . . "He could excommunicate." Yes, and thus make war with his dictator neighbour inevitable, besides upsetting the peace and the consciences of the great mass of Italians, with the result of a fierce anti-clerical outbreak . . . . .

"To speak plainly, the existing Fascist rule, in many respects unjust . . . . prevents worse injustice, and if Fascism—which in principle I do not approve—goes under, nothing can save the country from chaos. God's cause goes under with it."

The Italian Church openly identified itself with the policy of the nation and the defiance of the League of Nations. In this, perhaps, it is difficult to blame it, and the Pope, it should be observed to his credit, took one opportunity of rebuking the more militant local clergy and on other occasions preserved silence. On 22nd October, 1935, the Archbishop of Canterbury mentioned that he had "ventured to make an approach" to the Pope, but had learnt that he was unable to add anything to his previous pronouncements. "We must all generously recognise," the Archbishop added, "the peculiar difficulties in which he is placed."

On 28th October, the Cardinal Archbishop of Milan publicly called down "peace and protection" upon the Italian armies which were opening "the doors of Ethiopia to the Catholic faith and the civilisation of Rome." The Archbishop of Siena invoked God's blessing on the armies which were "fighting for civilisation, for justice, and for the greatness of the fatherland against an odious and unjust coalition." Similar pronounce-

ments or gestures were made by the Archbishops of Cantanzaro, Sorrento, Brindisi, Pisa, Messina, Matera, Taranto and Monreale; and by the Bishops of Teggiano, Sora, Civitá Castellano and Miniato. The Archbishop of Matera spoke his mind thus: "Faith and love of country are inseparable . . . . . Sainthood and Italianity are equivalent, and they form a merchandise on which an embargo cannot be put, a merchandise which, to-day and to-morrow, as yesterday, Italy gives without stint to peoples oppressed by every kind of barbarism." The correspondent in Italy of *Le Temps* remarked that these words summed up the attitude of the Italian episcopate and clergy. "If you asked me," said the Bishop of Sora, "whether one ought to support a war which has not been declared, but which has been provoked by such a necessity as a people's right to expansion, I should not hesitate to give my answer in the affirmative." The attitude of the Jesuits was summed up in a clear but moderate article in the Jesuit journal *Civiltá Cattolica* in December, 1935. The correspondent of *Le Populaire* remarked in January, 1936 (16th January): "The chiefs of the Church speak exactly like the most extreme of Fascist chiefs . . . the war in Africa is a war "for the triumph of Christianity; sanctions against the war are anti-Christian."

The Pope himself, however, continued to maintain a discreet reserve and on 5th May, 1936, when the church bells of Italy were ringing to celebrate victory, those of St. Peter's were silent. On 11th May the Bishop of St. Albans in this country publicly deplored the absence of any outspoken statement by the Holy Father. But on 12th May the silence was broken by a papal statement at the Catholic Press exhibition: "God has visibly blessed this exhibition by causing it to coincide with the triumphant happiness of a great and good people in a peace which it hopes and confidently expects will be a prelude to that new European and world peace of which the exhibition seeks to be, and is, a clear symbol." Shortly after the victory the French Apostolic Vicar of the Galla region was deposed by troops owing to his hostile attitude to the new régime.

A future of considerable attractiveness lies before the Roman Catholic Church in Abyssinia. As early as 20th May, 1936, *Reichspost* published an extensive discussion of probable missionary policy. On 15th July the *Daily Telegraph* announced that only Italian missionaries were going to be employed; twelve apostolic vicariates and prefectures were to be established; special committees on different problems were set up; plans were made for the founding of many religious houses; and three orders, the Salesians, Capuchins and the Consolate Fathers were specially entrusted with the task of evangelization. *Reichspost* on 18th July stated that more than 100 priests were to be sent as missionaries, but that three principles were governing religious policy: free activity for Protestants; the evangelization of the heathen; and the absorption of the Coptic Church.

Cardinal Tisserand elaborated three plans in an interview published in the *Gazetta del Popolo* of 22nd October. The work of the Church would go hand in hand with the civilising activity which Fascist Italy had already inaugurated in order to impress on the people the civilisation of Rome, and its gift of social prosperity. Two Congregations, for the Propagation of the Faith, and for the Eastern Church, were entrusted with the problems of the heathen and the Christian population respectively; and Mgr. Castellani had recently arrived in Addis Ababa to work out a practical programme. All Copts who united with the Roman communion would preserve their own rites. In due course, as the number of Catholic priests of the Alexandrian rite increased in number, an Eastern Catholic hierarchy, united to the Roman See, would arise in Ethiopia.

No criticism can properly be made of the desire of the Roman Catholic Church to use the present opportunity to extend its influence in Abyssinia, but that freedom for Protestant activities may be reasonably requested is equally certain. The two questions with which this article opened would seem to have been answered affirmatively, namely that the Papacy, as the result of its present relation to the Italian State, has lost both real freedom and some moral authority. Possibly the effect of the Abyssinian conflict may be eventually to render its position still more difficult. KENNETH G. GRUBB.

# The Church Situation in Germany

*[We print in full a translation of the open letter to State Minister Kerrl from Dr. Otto Dibelius, former Superintendent of the Evangelical Church of Brandenburg. No statement could better explain the situation, or show more clearly the vital issues in conflict.*—ED., " E.C."]

BERLIN,
End of February, 1937.

Very honoured Minister,

On the 15th February you made a speech before the leaders of the Church Committees, which is going all round the Evangelical Church in Germany. This speech represents for the relationship between the Evangelical Church and your Ministry, about the same as the Sport Palace meeting of November, 1933, meant for the relationship between us and the German Christians; the mask which hitherto had hidden the real state of affairs from many, has fallen; it is now clear to everybody what the Church Ministry's intentions have been hitherto, and what they will be in the future.

It is a question of life and death—not only for the Evangelical Church, but also, as I think, for the German people. In such a matter every Christian is bound to ask himself if there is anything he can do to stave off the worst consequences. Conscious of this I write to you.

I cannot write a private letter. What you said was not private, it must be known by the whole Church. Therefore the Church must know what answer is made. For this reason I am writing you an open letter and I feel sure that you as Church Minister will understand and respect this step of mine.

Your speech was to explain the new arrangements (ordering) for the Evangelical Church. The Führer's decision has upset these arrangements.

Even so, only a part of your speech has been cancelled. There still remains the other part in which you laid down the principles according to which you, as Church Minister, believe you must act.

According to the report I have before me, you said: The Catholic Bishop, Count Galen, and the Evangelical General Superintendent Zöellner had tried to impress upon you what Christianity was: namely that Jesus Christ must be recognised as Son of God. That, you said, was ludicrous and unimportant. What was important was to let the character of Jesus influence one and live a Christian life—that was everything. In the history of the Church a Creed (*Apostolikum*) had been built up. To recognise this creed as Christianity was absurd. Pfleiderer had said: God reveals himself in history; but dogmas were the work of men.

The Evangelical Church has always agreed that dogmas are the work of men, and that the outward acceptance of a creed by no means decides whether one is a real Christian or not. But the question is this: Is not what admittedly men have put together, and for which they must have the authority of God's Word, the Truth? Nevertheless, the statement that Jesus Christ is the Son of God is not something invented by men, but is the fundamental teaching of Holy Scripture. Our faith hangs on this. From this we receive strength for life and comfort for death. If Jesus of Nazareth was a man like the rest of us, then everyone can criticise and change his teaching. Then the sacraments of the Church have no longer any meaning. Then the Church has no longer any right to counter Rosenberg's *Mythus* with the Gospel as the eternal unchangeable truth of God. From the rock of God's Revelation we are fallen into the moving sand of men's theories, and find ourselves powerless in a time when strange Gods are to be bowed down to. No: that Jesus Christ, the crucified and risen Lord, is the Son of the Living God, is the sure foundation for all our faith. What must German Christianity feel when the Minister for Church Affairs describes that as ridiculous! Perhaps you know that to-day in numberless Churches the congregation, at their own desire, repeat the Creed with the Pastor.

That used not to be so. The congregation feels impelled to witness to a hostile World that they are determined to hold to the Creed of their Fathers. What are they to say, when the Church Minister of State, while preparing new measures to be forced on the Church, declares such an attitude to the Creed as stupid!

You have gone further. You have raised the demand that the preaching of the Evangelical Church must be altered. Not altered in a more Biblical direction, but rather—as the mentioning of Pfleiderer shows—in the direction of 19th Century liberalism. You have further declared: The Will of the Father; which we, according to the words of Jesu, must do, is given us in our blood.

The New Testament knows nothing of the Will of God being given us in our blood. It declares that everything in man lies under the curse of selfishness, and that the Will of God is proclaimed to man in Jesus Christ, the living Word. The Evangelical pastor is bound by his ordination vow to teach nothing but "what is to be found in the pure and clear Word of God, given in the Holy Scriptures of the Old and New Testament, our only rule of faith, and confessed in the creeds of the Church." A clergyman who taught that the Will of God speaks to us in our blood, would have broken his ordinaton vow.

You have also said: The priests claimed that Jesus was a Jew; they spoke of the Jew Paul and said that salvation comes from the Jews. That won't do.

I cannot recall that in past days the preachers of the Evangelical Church emphasised these matters. Since, however, the enemy's attacks are now continually directed against these points, the Church is bound to say: Certainly Jesus of Nazareth, according to his human nature, is of the seed of David, that is, a Jew! That the New Testament teaches quite clearly. That Paul was a Jew has never been denied. But the Church, if she is to remain the Church of Jesus Christ, cannot give up the epistles of this Apostle. And that "salvation is of the Jews" is to be found in the fourth chapter of St. John, a word Jesus spoke to the Samaritan woman—though in another sense to that maintained by enemies of the Church who are ignorant of the Bible. If you state that it will not do for Evangelical Pastors to say these things, then you are forbidding Pastors to say what is to be found in the New Testament. We can only give this answer, that an Evangelical Pastor is guided by the Word of God, and not by man as to what he is to preach, and that he, if the worst comes to the worst, must obey God rather than man.

It has always been claimed during the past four years, that the intervention of the State had only to do with the outward life of the Church, and that had any intention of interfering with the preaching. The Confessional Church, on the other hand, had always insisted that that was not so, but that the Church policy which had been initiated under Herr Jäger, right up to the erection of the State Church Committees, represented an attack on the teaching and preaching of the Church. For that very reason the Confessional Church had refused to recognise the State Church Committees as the Church government. Your words on the 13th February have made it clear beyond doubt that the Confessional Church has been right. You desire that the preaching of the Church accommodate itself to Liberalism and the Thuringian "German Christians." You do not make suggestions or give advice, but you make demands, and in the same breath announce new measures of compulsion against the Church. If that is not an attack on the teaching of the Church, then I do not know what is meant by this phrase. This is where the Church must and will make a stand.

One more thing: you have stated that the Church continually complains about the National Socialist party and about speeches by members of the party. You have declared such complaints as puerile in view of, for instance, a speech that the Pope has made to German pilgrims against National Socialism. You have added, we must see to it that the party is not made fun of in front of children.

I do not see the connection between complaints by Evangelicals about attacks against Christianity and a speech made by the Pope to pilgrims! But coming to the contradiction between religious instruction and party instruction, let me ask a question.

If in the morning the children are taught that the Bible is the Word of God which speaks to us from the Old and the New Testament, and in the afternoon the Pimpfen (members of the Hitler Youth under 12) are taught to memorise "Our Bible is Hitler's 'Mein Kampf'" who is to alter their teaching?

This is the important point. When you demand that the Evangelical Church must not be a state within a state, every Evangelical Christian will heartily agree with you. But the principles which you proclaim amount to this, that the State should become the Church, in that the State uses its power to issue decrees in regard to preaching and the Creed. This is the source of the whole fight between State and Church. This fight will not end until the State realises its own limitations. Luther taught that we, in obedience to the Word of God, owe service to the State. Adolf Hitler's State can also rely upon the Evangelical Christians of Germany. But as soon as the State claims to be the Church, and claims to control the souls of men and the preaching of the Church then, according to Luther, resistance must be made in God's name. And we shall resist!

What you have said, you have said. That cannot be altered now. There is now only one possibility, however, of bringing order out of confusion. The Evangelical Church must receive an assurance from you that your views on Christianity and the Church are merely your private views, which will not be forced on the Church nor influence the State in its policy. This you must prove by deeds. The State Ministry for Church Affairs should be restricted to the normal supervision, as laid down by treaty and in accordance with the Church constitution. It should give up any further interference in the life of the Church, and renounce the rights which it has claimed and by which it has so meddled with the inner life of the Church. Allow the Church to arrange its own affairs in true liberty and independence. If that happens, the Church struggle will be at an end in three months' time.

It is clear that the "German Christians" in Thuringia, who in the opinion of all the Churches in the world can no longer claim the name of a Christian Church, must become an independent religious body. If the State helps them to do this, no one will object. But the Evangelical Church, the Church of our Fathers, must remain who she is: the Church in which Jesus Christ is proclaimed to be the Son of God and the living Word; the Church in which the Creed of their Fathers is held and confessed; the Church which preaches Justification by Faith; the Church which allows freedom to the individual conscience, whose leadership and preaching is guided by the Word of God.

Oh, at least, give freedom to this, our Evangelical Church!

Germany needs the Gospel! she needs the full and live Gospel! The one that helps her thus will be blessed!

DR. OTTO DIBELIUS.

"If that I should live another hundred years, and had not pacified former and present factions and storms through God's mercy, and would thus be able to allay all future ones also, I should yet realise, that this would not procure peace for our descendants, because the Devil liveth and reigneth. Hence I too beg for a gracious hour and desire no more than that. Ye, our descendants, pray ye, too, earnestly and practise diligently the Word of God! Keep unquenched the poor, wind-swept flame of God. Be ye prepared and armed, as ye must be ready every hour, that the Evil One will smash a pane or a window, thrust open door or roof, to quench the Light.

"Be ye therefore sober and watch! He sleepeth not, neither does he make holiday. Nor dieth he before the Last Judgment. I and ye must die, and when we are dead, yet he will remain the same as he hath ever been, and he will not cease his raging.

"Christ, our beloved Lord, Who has crushed his head beneath his heel, come and deliver us at last from his wrath. Amen!"

MARTIN LUTHER.

# Christian Union and the Orthodox Church of Roumania

"THAT they may be one, even as we are one" is the longing of every truly Christian heart. We deplore our unhappy divisions, and recognise how seriously they hinder the growth of Christ's Church at home and even more so abroad. We are ready to make every effort to attain to a real unity. We rejoice in recognising every member of the great Unseen Church of Christ whatever the outward label may be. Hence we have no fault to find with the motive which led the Archbishop's Commission to seek a basis for union with the Holy Orthodox Church in Roumania. But before any such union is possible we must have a clear understanding on several points.

1. We must know what the doctrines of the Orthodox Church are. Let us here quite clearly understand that they are as set out in the manuals of that Church and, that they have no intention of deviating one iota from their own interpretation of them. Professor Bulacu in the July-August number of *Misionarul*, published in Chishinau, Bessarabia, makes this very clear when he says at the close of his article on the visit of the Patriarch to London: "Some have striven to interpret the approach of the Anglican Church to Orthodoxism as a weakness on our part, as meaning that we should yield something of the inheritance of our ancestral Faith. A fundamental mistake for them and a useless spiritual disturbance for those in whom it is sought to form this conviction. For if we as Roumanians in Great Roumania unceasingly express our determination not to allow a single scrap of land to be taken by any neighbour, so the keeper of our ancestral Faith will not allow one iota to be taken from us of those things which we have inherited from our ancestors. And for this the Hierarchy of our Church are guarantors with His Holiness the Patriarch and the theologians of our Church in the forefront." And those doctrines cannot be interpreted as being in accordance with our Evangelical teaching. It is mere playing with words to say that they can be.

2. Further it is necessary to examine the teaching of the Orthodox Church on other points, and to see what the popular understanding of that teaching is. It may be argued that the Commission was only seeking points of agreement which would allow of the acknowledgment of Anglican Orders on the part of the Orthodox Church. That may be so, but it is clearly intended to lead on to something more, and therefore, it is well for us to go more widely into the question. No mention is made of the Orthodox Church teaching as to the Virgin Mary. She is always described as the ever-immaculate Mother of God. The concluding prayer of the Liturgy (Holy Communion Service) of St. Chrysostom, which is used every Sunday in the Orthodox Church says: "May Christ our very God, through the intercessions of His all pure Mother (and others) and of our Holy Father, John Chrysostom, Archbishop of Constantinople (and of the saint, whose day it is) and of all saints, help us and save us, for He is merciful and the lover of man." We clearly cannot accept this doctrine of the intercession of the Virgin and the saints as true and essential for our salvation. The other prayers of the Orthodox Church are full of prayers to the Virgin and the saints, and requests for their intercession.

It is easy to say that the Orthodox only reverence the ikons. What shall we say then to the custom of carrying out the ikons into the fields while prayers are said for rain, when there is a drought. There is a Church in a prominent position in Bucarest, where there is a Black Virgin, as it is called, which is reputed to work miracles. Numbers of lamps hang in front of it, the gifts of those who say that the image has healed them. This is by no means the only such ikon.

In the Cathedral of Bucarest there is the relic of St. Dumitru, the patron saint of Roumania. He lies there in his coffin, and into his dead hand are thrust the requests of the faithful as the priest asks his intercessions for them. Does not this indicate that the people attribute very real power to these ikons and relics.

Just recently there have been pilgrimages organised by the priests to the ignorant, illiterate, mentally weak shepherd, who declared that he had seen God as an old man, and had received a message from Him.

To him the peasants have gone in their tens of thousands, and a kind of Lourdes is being made out of it. A Church which can countenance such things is very far gone in superstition.

3. One of the greatest of difficulties is the impossibility of there being any change in the doctrine of the Orthodox Church. The pride and boast of the Church is that it alone holds the primitive doctrine and practice pure and undefiled, as defined in Holy Scripture and Tradition. Hence it can never change its teaching. It becomes, therefore, necessary to know what that Tradition is, and who the Fathers are whom you are going to recognise as valid sources of doctrine. If that Tradition sanctions the doctrine of the intercession of the Virgin Mary and the Saints for our salvation, clearly we cannot accept it. An elaborate system of prayers for the dead, and for the forgiveness of the dead are part of the Church system. Are we to accept this too? There is further the practical difficulty that even in matters of order there is no possibility of change for the present, because of the impossibility of convening a Synod of the whole Church so long as the Soviet frontiers are closed.

4. It has been stated that there are signs of new life in the National Churches. There is some truth in that statement as far as Roumania and Greece go. Of the other Churches there is not much to be said. But even in Roumania the "Army of the Lord," which has done so much for the revival of spiritual life among the peasants, has broken into two. The originator of it has been excommunicated for various reasons. The real reasons are jealousy of his success, and more than all the evangelical trend of his teaching. He was becoming too "Protestant" in his teaching and methods. The fatal combination of the National and ecclesiastical crushes the spiritual life out of such movements.

5. The attitude of the Orthodox Church to all Christian bodies which are outside the Church also needs to be considered. It is to-day that of our own Church in the early days of Nonconformity with this unfortunate additional feature that a direct effort is made to represent them as traitors to the Church and Nation. The Archbishop of Sibiu in his pastoral epistle some time ago deliberately held up the Baptists, Plymouth Brethren, Seventh Day Adventists, Russellites and Communists all together as equally dangerous and subversive of faith and loyalty. How frequent has been the intervention of the Baptist Union on behalf of the Baptists in Roumania, and how often the promises made have not been kept. What efforts have been made to hinder the work of the Bible Society, because the versions published by the Society are not always the work of Orthodox Christians or the archaic versions of the Orthodox Church.

All these things make one feel that we need to be very cautious about seeking a closer union with such a Church lest we endanger our own position. That the danger is not so remote is clear from the acceptance of the Report which has been published.

1. It clearly tends to bring the Thirty-nine Articles into disrepute. They are only of "secondary" importance. That prepares the way for their eventual abrogation or, at least, neglect and watering down. It strives to put a loose interpretation of the Prayer Book in their place.

2. It very evidently leads on to the acceptance of the doctrine of some form of "Real Presence," even if it be only Consubstantiation. Once that is admitted there follows logically prostration and bowings to the Holy Table and the teaching of a sacrificial priesthood. These things are increasing in the Churches which are called evangelical, but they are foreign to true evangelical doctrine.

3. Finally it endeavours to create the position of a "Bridge Church" for the Church of England. It is to be a Church which can hold out the one hand to the Roman Catholic, the Orthodox Church, and the Anglo-Catholic, and the other to the Free Churches. That is to say it is to be a Church which carries compromise to the limits of accepting two mutually contradictory doctrines. Will the Free Churches, when they come to realise the position, have anything to do with a Church which by its doctrines on the one side condemns them as outcastes and on the other side bids them enter into communion with it. They surely are logically minded, and will turn from a Church which does not know what it believes and has no discipline in its ranks.

The danger is very real, and it behoves us to ask ourselves in all seriousness "Whither are we drifting?"

J. H. ADENEY.

# Continental Evangelical Life and Work

*Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for* EVANGELICAL CHRISTENDOM ?

*We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.*—(ED.)

**"Religion in Contorted Europe"** Under this title there appeared in *The Sphere*, February 20th, a very interesting article by Ferdinand Tuohy surveying the condition of religion in the tortured Europe of the present time. His view—though with qualifications—is that there are signs (but not strong ones) of a revival of spiritual forces. "In Germany," he says, "the Catholic Church would stand up to Hitler, under the courageous leadership of Cardinal Faulhaber of Munich." There is a good deal of truth in that remark, but we are not sure that the remark covers all the facts. Is the Roman Catholic Church in Germany defending the general rights of citizens against oppression, or is it concerned only with its own ecclesiastical interests? It made no effort to preserve even its own political party, the Centre, when Hitler made his demand for its dissolution; and haste was made to conclude a Concordat with him. Since then, its disputes with the Nazis seem related to the privileges of the Church but unconcerned with the general deprivation of liberty of other classes of citizens. Mr. Tuohy notes that in Sweden and Norway "the Socialist monarchies exhibit minimum overt signs of practised religion"; that in Denmark organised religion never interferes in State matters, but nevertheless "has its roots in the soundest form of Christianity"; that in Soviet Russia there has been a relaxation of restrictions on religious worship; and that in Belgium the Flemings are "unusually devout," except in "Left" Antwerp. In France "the Church sees itself ever more menaced by Communism." Switzerland, as regards its Calvinist sections, "remains heavily Sabbatarian": but "they do say that worse than Socialism is preparing to rear its grisly head in Geneva and Zurich—yet it should take a long time to shake the Swiss, in general, from their stern religious inheritance." In Italy the Fascists have "assumed control of the spiritual future of Catholic youth." Mussolini has bound the Church to his chariot. On the whole, Mr. Tuohy's survey presents a gloomy picture of a Europe of decadent ideals. Let us hope he is too pessimistic. We have strong confidence in the power of the Gospel of Christ to change "contorted Europe." We admit the question of freedom of conscience and religious liberty is a vital one in some countries. The World's Evangelical Alliance is sparing no efforts to help the Continental Protestant Churches in this and other matters.

**Developments in Poland** From a letter which has come to hand as we are preparing these Notes we extract the following, and ask that definite prayer may be made to God concerning this new opportunity for the development of Christian Union in Poland. Speaking of the Polish Evangelical Alliance the writer says:

> We have now the full support of the Lutheran Church in Warsaw, the Slavic Evangelical Union which is working on the border of Russia, and has also a Station in Warsaw. We work with the Gemeinschaft, the Methodists, and Anglicans, and for some years we were talking about opening a Union United Hall in Warsaw. What we thought is it should be an Alliance Hall, where the different Pastors would preach every day during the week, and not in the hours when there is a Service in the Churches. This United work would be a great testimony to the Roman Catholics here, and would also bind the Protestant Churches together. The Lutheran Church would give us their official permission, so it would be in order with the Government and the Secretary in charge would also have time to visit Stations in Poland and help to bring the Churches together. We have hopes that the Churches interested in this work would raise enough money to pay for the Hall

and other expenses, if the Secretary could find his allowance outside Poland. This project is now again before the friends, and we wondered if the British Organisation would not take an interest in it. You have been here, and you know the conditions, you know how feeble the Protestant Church is. A new law has been passed, or a Proclamation by the Government party. This was only last Sunday. The proclamation declares that the Polish people are Roman Catholic and that the duty of the Government is to help and nourish the Church, and give her the right place. Do you know what this means? We need the prayers of God's people as we are only a small group. We need strengthening, otherwise we may be swallowed up. I think that the Evangelical Alliance could do a great work in Poland just now, especially by helping us to establish such a living and active centre in Warsaw. From her we would help other Churches. I was in touch with four members of the Polish Evangelical Alliance in Warsaw, people that are Poles, and understand the present situation here, and they have asked me to write to you about this. So I am not writing on my account, but in the name of Pastors that feel the burden of the Church of God. I know that you are interested in Poland, and that we have a warm place in your heart, please think about this and we shall pray that God may open the way for a new Centre here that would become a living witness for the Glory of God.

**Baltic Protestant Churches** An interesting visit from this country to Northern Europe, which had been provisionally arranged to take place in July of this year, has been postponed until 1938. It is to be a return of one paid to England in the spring of 1936 by representatives of the Evangelical Churches of Latvia and Esthonia. They held a conference at Lambeth Palace, with a Church of England committee, presided over by Dr. Headlam, Bishop of Gloucester. As a result of these talks, it is reported that a good deal of progress was made toward a mutual understanding, but the Letts and Esthonians felt that definite further steps toward union with the Anglicans must await the achievement of fuller unity amongst the North Europeans themselves. One of the chief Esthonian Leaders is Dr. Rahamäggi, the Bishop of Esthonia : a man of wide learning and acuteness of mind. He has held a theological conference at Dorpat, at which the Lambeth conditions for reunion of the Churches were discussed. Bishop Rahamäggi's own contention was that the right line of approach is not by attempts to mingle the creeds of various denominations, but by increasing the friendly relations amongst those bodies. The perspective of the Bishop of Gloucester is wrong. The Archbishop's Committee (of which he is Chairman) on Foreign Relations is, in our opinion, largely dominated by Anglo-Catholic influence prejudicial to the unity of the Spirit as interpreted by the New Testament, and capable of exhibiting in the matter of its membership prejudices which can only be born of indefinite Catholicism.

**Religion in Holland** The Dutch Government's statistical bureau has published some interesting figures based on the last and former censuses of Holland, and relating to the present religious condition of that country. The form which has to be filled in at the censuses has a list of twenty-eight religions, or religious denominations : and, furthermore, space is left for the filler of the form to indicate his belief if the list officially given does not mention it : or, on the other hand, it is open to say one professes no religion. The statistics just published show that, whereas in 1879 only three citizens in every thousand declared themselves unconnected with any religious body, in every subsequent counting the number so declaring has progressively increased, until, at the last census (1931) it was 144 in each thousand. In 1930 there were 533,700 unconnected with any religion : 7.75 per cent. of the whole population. By 1931 this was increased to 1,144,400, or 14.5 per cent. The greatest centre of this increase has been the city of Amsterdam. It is also indicated that in 1932, of all the marriages registered in that city, more than 70 per cent. were of a purely civil nature, having no religious ceremony. We record the foregoing facts as of interest, but to comment on them here would require many considerations to be taken into view. We are glad to learn that the Dutch Branch of the World's Evangelical Alliance is extending its influence. At a recent national conference the chief speaker was Staats Meenister Professor Dr. Slotemaaker de Bruine, while Rev. H. A. C. Hildering who is working amongst the Chinese in Soerabaja (Java) spoke of the influence of the Alliance and Christian unity among the native Chinese, and of union movements in China

itself. At an evening meeting the speakers were Professor Stegenga, Rev. C. Riemers (Evangelical Lutheran), Rev. J. Jeronimus (Baptist), and the Rev. G. Bos Hervormd (Dutch Reformed).

**Rome in Jugoslavia** Very little attention seems to have been directed in this country to an impending event of much importance on the Continent : the negotiation of a Concordat between the Papacy and the Jugoslavian State. True, in Great Britain we have many grave problems of our own to occupy our minds ; but, still, it is well to know what is going on elsewhere—and this Jugoslavian Concordat matter has many lessons which we ourselves might do well to learn. Amongst the exorbitant demands of the Papacy, as embodied in the draft Concordat, are these : (1) the Roman Catholic Church would be allowed to establish as many theological colleges as she might desire, and the State would be compelled to maintain them ; and (2) religious instruction in schools would be made compulsory for Roman Catholics, but not for the children of other denominations. It is not at all surprising that great opposition against this proposed Concordat has been aroused in Jugoslavia : a country in which, after all, Romanists are but a minority. At the time of writing this note the Concordat has not been ratified by the Jugoslav Parliament, and it is uncertain whether or not such ratification will take place. In any case, the affair deserves attention in this country as showing the insatiable nature of the Roman Church's desire for special privileges.

**Czech Secessions from Rome** After the 1914-8 war there was a very considerable movement (Los von Rom) for leaving the Roman Catholic Church in the newly-constituted State of Czechoslovakia. Little has been heard in this country, during recent years, of that movement ; but, from *The Tablet* we gather that the movement is still very vigorous. A *Tablet* writer, P. Crichton-Stuart, says : " On entering the country I was surprised to read in a Catholic newspaper : 'Scandal in Czechosolvakia. The Secession Must Stop!' In the diocese of Leitmeritz alone, Catholics have been leaving the Church at the rate of ten thousand a year for the last five years." Mr. Crichton-Stuart seems to have felt almost unable to believe the evidence of his eyes when he had read this ; so he proceeded to make enquiries. " I was," he says, " amazed, for, like most visitors to Czechoslovakia, I thought that the secession had long ceased." It will be remembered that, at the end of the war, certain Czech Catholics tried to induce the Vatican to grant wide concessions, of a nationalist character, to the new State in Catholic ecclesiastical matters. Their request failing to be met, they formed the Czechoslovak National Church : which was joined by three-quarters of a million people in the first year. What has caused Mr. Crichton-Stuart's amazement is the fact that this movement, which he had supposed dead, is still very vigorously alive. He says in his *Tablet* article : " I questioned a priest as soon as possible about the validity of what I had read. But it is true,' he said. 'Up to 1930 nearly 1,900,000 left the Church, and while about 150,000 joined the Protestant and Orthodox communities, the rest are without religion. As for Leitmeritz, my own diocese, the figure you give is about correct. Five years ago ten thousand left the Church, but the number is gradually decreasing every year.'" However, the priest said that the seceders were not joining the " National Church " which had been founded in 1918. "'It is dying a natural death,' he said ; 'the Cardinal-Archbishop of Prague goes everywhere, representing the greatness of the Church at the highest official functions. But the 'Bishop of Prague' the 'Patriarch,' head of the 'Czech Church'—who ever hears of him or meets him?" The priest, however, seems to have been too optimistic from his own point of view. On enquiring from " a young and unbiassed Catholic whom I knew," Mr. Crichton-Stuart was informed that the Czech National Church " poses as the ideal Church to suit Catholics and Protestants alike," and holds regular Czech services. It is not " endowed like the Catholic parish priests each of whom has his own farm " ; and " they must rent their churches from the government." That being so, of course one can understand how the Cardinal-Archbishop of Prague can

"represent the greatness of the Church" while the seceders are less in official evidence; but that fact by no means proves that the seceders are likely to become negligible. The Czech National Church, if it tries to combine Catholicism and Protestantism, will be a defective body; but, at any rate, it is clear that the ancient country of Huss is still as impatient of the Papal yoke as ever.

**Greek Evangelical Churches** As our readers know, the World's Evangelical Alliance takes particular interest in the welfare of the Greek Evangelical Churches. The recent home-call of Pastor Longinides of Athens, the Moderator of the Synod, has been a severe blow, and we have learned quite recently that the last public meeting he attended and addressed was one during the Week of Prayer, and on the day devoted to the subject of "The Church Universal." The Call came to him the same night, and upon his lips were the words "Into Thy hands, O Lord." He was a hard worker, and never spared himself any fatigue in his devotion to the Lord's work, whether in his own Church or further afield. Since we received the above news we have learned that Mr. Michael Kyriakakis, now finishing his theological course at New College, Edinburgh, has been called to the Pastorate of the First Church at Athens and will thus succeed Pastor Longinides. The Annual Synod is to meet on May 6th.

**Spiritual Condition of the Greek Evangelicals** The Annual Report of the Greek Evangelical Churches has recently come to hand, and from it we learn that the spiritual condition of the Churches and preaching-stations is good on the whole, but aspires to a higher spirituality and a more strenuous Christian endeavour for the evangelization of Greece. The financial situation in Greece increases the difficulties of these self-supporting Churches. Although the financial and the spiritual conditions are two different things, yet the former seems to show to a certain extent the pulse of the latter. The witness which members of the Churches bear for Christ seems to show a spiritual reality existing and attained, through Jesus Christ. The importance of this witness is attracting the attention of the people more and more. The effect of the Evangelical movement on the religious life and practice of Orthodox members is a matter for comment. Attendance at Evangelical services by outsiders is common. Quite recently an Orthodox monk who attended the services at Athens (First Church) and read the Nicene Creed (painted on the wall behind the pulpit) exclaimed: "Why do people call these people heretics? They are not heretics, they believe just as we do," and for a considerable time he continued regularly to attend our services. There has been an Evangelistic campaign at the Church at Piræus for a number of Sundays and the meetings were crowded with Orthodox people, who showed earnest attention.

At Alexandropolis (Dede-Aghatch) the son of a priest, who formerly led a bad life, was converted, and his father—the priest—replied to those who rebuked him for allowing his son to become an Evangelical: "You may say what you like. My son has been reformed and now leads a sober and proper life; and I wish all the young men would follow his example." In the same town another priest preaches every Sunday a simple sermon prepared for him by an Evangelical worker there. "As for persecutions," (the Report states) "we do not forget that 'All that would live godly in Christ Jesus shall suffer persecution.' The Corfu persecutions seem to have ceased for the moment, but at the moment of writing the news comes from Sappae (formerly called Sapdjik) in Western Thrace that, while the few brethren there were assembled in a private dwelling-house for their usual Sunday worship the police forced their way in and broke up the meeting, arresting the brethren on the charge of 'proselytism.' They were soon released, but a criminal prosecution is likely to follow." The Report concludes, "We are awaiting the outcome and ask for your prayers."

**Religion in Soviet Russia** *The Times* (March 11th) makes the following announcement:

**It is officially announced to-day that the number of "bezbozhniks" or members of the militant Godless League has declined from 5,000,000 in 1933 to less than 2,000,000. At the same time the Church has begun a new drive to recover her influence.**

The anti-religious movement has declined, and some of the sections associated with it are threatened with disintegration. The Commissariat of Education has closed five anti-religious museums in the provinces, and has suspended an important anti-religious institute where at one time 3,000 students were enrolled.

The Komsomol (Communist League of Youth) is said to have abandoned its anti-religious efforts in some areas, and taking advantage of this in virtue of the freedom of worship guaranteed under the new Constitution, the Church has resumed activity.—*Reuter*.

As a comment upon this welcome information we print a further extract from our contemporary :

The failure of atheism in vast parts of Soviet Russia and the progress of Christianity in the face of persecution were claimed by Mr. W. J. Wiseman, the British and Foreign Bible Society's secretary for North-Eastern Europe and Russia, in a lecture on Russia, old and new, at Westminster Chapel, Buckingham Gate, on Thursday. Lord Luke, who presided, said the Bible Society first began its work in Russia early last century. Mr. Wiseman, whose lecture was illustrated by 100 lantern slides taken when he toured the country alone, said that the main idea was to give the Russian people a surfeit of things that would drive religion underground or wipe it out. There were 75 anti-religious universities in Russia, magnificent churches were being torn to pieces, and some of them were used as grain stores, garages, and Communist clubs. In 1918 there were about 52,000 Free Churchmen in Russia, yet in 1929 he was told that 1,350,000 people had written their names down in the face of Government persecution. Since 1929 not a copy of the Bible had been allowed to enter Russia, yet there had probably been a wider revival of religion in the Soviet Union than in any other land.

The Moscow correspondent of the *Manchester Guardian* reports that :

The revival of interest in atheist propaganda is apparently a reflection of the renewed freedom for religion which has made its appearance in the past year or two. Certainly a more tolerant attitude has been adopted towards believers and churchgoers than in the past, though no change has yet been made in the legal status of religion. It is still against the law to teach religious doctrines except within the home. Nevertheless, the abusive and rowdy jeering at religion of a few years ago has gone. Churches are no longer being closed. In fact, many are undergoing renovation.

**Spain Yesterday and To-day**

The need of Protestant pastors and workers in Spain was stressed at a meeting held on Wednesday, March 3rd, at the headquarters of the World's Evangelical Alliance in connection with the British Committee on Co-operation in Spain. Mr. H. Martyn Gooch presided over a large and representative gathering, and a lantern lecture on " Spain, Yesterday and To-day," was given by Mr. Kenneth G. Grubb. Setting aside the political issues as irrelevant, the lecturer traced the history of Spain during the past 2,000 years, drawing attention to the enthusiastic and earnest character of the Spanish people, and some of the noble episodes of their history, especially the fact that the great Moslem invasion, which at one time threatened to spread throughout Europe, proceeded no further than that land. He believed that there were great possibilities in the nation to-day if only the people were led aright. A very large proportion are illiterate. Mr Gooch explained that the Committee on Co-operation in Spain was formed about three years ago to take the fullest advantage of the religious liberty which had come to the country. It represents all societies and churches which are interested in Evangelical work in Spain. A sum of about £5,000 is needed for the relief of Protestant pastors and workers, many of whom are in great need, a need that is likely to increase when the war is over.

**The Bishop of Gloucester and Religious Freedom in Germany**

We quote the following from the *British Weekly* :—

The *Church Times*, which has always written with great respect and sympathy of the German Confessional Church, replies sharply to the Bishop of Gloucester's letter in *The Times* of February 24th. Dr. Headlam wishes the Confessionals to make terms with the moderate parties. " The Bishop of Gloucester, good, easy man," says the *Church Times*, " believes that Herr Hitler really means to give something like freedom to the German Confessional Church . . . And in the same letter the Bishop makes the truly amazing statement that the Führer ' has always shown himself a moderating influence in these controversies ' ! As we have insisted over and over again, there can be no religious freedom in a Nazi State. It must be remembered that nothing is printed and nothing is said in public without the approval of the Nazi leaders. Last July a State official declared in a speech in Wurtemberg : ' The Churches are thorns which have to be removed from the flesh of our people.' More recently, the Nazi Propaganda Department issued a circular, in which it says : ' Our people's glory means more to us than Divine Revelation. The way of the Leader is our prayer.' The Confessional Church has shown admirable courage. Its stubborn resistance has disturbed Germany's tyrants. We do not suppose that its leaders over-value the apparent concessions. After a pause the persecution will begin again, and perhaps more effectively."

# Reunion Notes

*"In things essential, unity; in things non-essential, liberty; in all things, charity."*

**The King's Coronation Oath**

National concern has been aroused, far more than may be evident at present, over the change in the wording of the King's Coronation Oath. We do not like the secrecy which surrounded this change, or the manner of making it known to the public. If, as we believe, legislation in Parliament is necessary before any change can become legal, we may yet hear more from the Government than is at present known or understood. We need hardly add that the whole matter is receiving careful consideration by the Council of the World's Evangelical Alliance.

## THE CORONATION OATH

### NEW AND OLD FORM

The form of the old Oath is shown in the first column and that of the new Oath in the second column.

ARCHBISHOP.—Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

KING.—I solemnly promise so to do.

ARCHBISHOP.—Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

KING.—I will.

ARCHBISHOP.—Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel and the Protestant Reformed Religion established by Law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?

KING.—All this I promise to do.

ARCHBISHOP.—Will you solemnly promise and swear to govern the peoples of Great Britain, Ireland, Canada, Australia, New Zealand and the Union of South Africa, of your possessions and the other Territories to any of them belonging or pertaining, and of your Empire of India, according to their respective laws and customs?

KING.—I solemnly promise so to do.

ARCHBISHOP.—Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

KING.—I will.

ARCHBISHOP.—Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by Law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?

KING.—All this I promise to do.

The changes in the Coronation Oath are of the greatest interest to everyone, for after actual crowning the taking of the Oath by the Sovereign is the most impressive feature of the Coronation ceremony, and also the

most ancient. The story of the Coronation Oath is full of historical interest and goes back to Anglo-Saxon times. It was a pact between King and people, King and God, and King and Church.

The present form of Coronation Oath was expressly laid down by Act of Parliament at the accession of William and Mary, and until the recent changes has remained practically unaltered since. Many people confuse the Oath with the Accession Declaration. The Declaration was at one time also made at the Coronation Service. It is now made by the Sovereign at the opening of the first Parliament of the reign in the House of Lords.

The Coronation Oath is in the form of question and answer and is administered by the Archbishop of Canterbury. After being asked if he is willing to take the Oath the Sovereign proceeds to answer the Archbishop, whose first question demands whether he (the King) will " solemnly promise and swear to govern the people . . . . according to the respective laws and customs of the same."

The King replies : " I solemnly promise so to do," and to the next question : " Will you to your power cause law and justice, in mercy to be executed in all your judgments?" he responds " I will." Then he is asked if he will maintain to the utmost of his power the laws of God, the true profession of the Gospel, the Protestant Reformed religion in the United Kingdom established by law and the settlement, doctrine, etc., of the Church of England, together with the " rights and privileges " of the bishops and clergy. The change is the insertion of the words " in the United Kingdom." To this the King replies : " All this I promise to do."

The Sovereign goes uncovered to the altar, or the Bible is brought to him and laying his hands upon the Gospels he declares " The things which I have herebefore promised I will perform and keep, so help me God." After kissing the Book he signs the vellum parchment containing the terms of the Oath. This document is attached by seal to the official coronation roll or record of the whole service and is deposited in the Court of Chancery when completed.

**A Scottish Protest**

While the religious Press in England has had little to say concerning the change made in the King's Coronation Oath, Scotland has spoken more clearly. An English denominational organ actually remarks in large type : " Not much interest or importance attaches to the slight revision made in the religious section of the Coronation oath. The King is called upon to swear to maintain, to the utmost of his power, *in the United Kingdom*, the Protestant Reformed Religion established by law. The addition of the words ' in the United Kingdom ' is made to avoid misunderstandings in the Dominions." And the Editor actually adds to this unintelligent pronouncement " Even this addition might be criticised, since there is now no religion established by law in Wales or Ireland ! " Surely if this is in any sense representative of Free Church opinion we need to be saved from our leaders. The fact is there is serious objection to be made, and it should become widespread, to the change which has been effected. The Dominions have been ruled out, and the Statute of Westminster, passed in 1931, is the cause. Why was this possible change not foreseen earlier, and dealt with at the time when the nation looked forward to the crowning of King Edward VIII. ? Why has it, again we ask, been done so secretly, and apparently without (as we write) any intimation in Parliament of the change about to be made ? Further, in a letter from Mr. William Gillies, of Glasgow, we learn that, at a recent meeting in Edinburgh of the 1662 Prayer Book Standards Defence Association the following resolution was adopted :

> That this meeting, viewing with dismay the changes proposed as outlined, as being inimical to the scriptural foundations of the realm, were pledged to resist such unworthy moves and to press for maintenance of the full Protestant standards, and for a uniform service, by command of His Majesty the King, for use in the Parish Churches of England on the day of the Coronation, and setting forth the faith portion of the Coronation Oath in full, as on the day of the Coronation of King Edward VII., and it be directed that this be communicated to the Prime Minister, the Archbishop of Canterbury, the Bishop of Norwich, the Bishop of Birmingham, Sir John Simon, M.P., and Sir Thomas Inskip, M.P.

**King—"By The Grace of God"**

There has been an alteration also, compared with the Oath taken in 1911 by King George V., in the wording of the section of the Oath regarding the King's title. Stout resistance should be arrayed against the unworthy attempt to suppress from the King's title the words connecting His Majesty with Christianity, viz., "By the Grace of God." We understand that the words "Defender of the Faith," are to be retained. If the restriction of the Coronation Oath in its former application to the Dominions can be said to have been affected through the influence of Roman Catholics, it is possible to regard the omission of the words "By the Grace of God" as being effected through the influence of atheism, although this seems so improbable that we hesitate to suggest it. Nevertheless the omission is most unfortunate, especially at the present time, and it is difficult to understand what or who can have brought forward the change as being in any way necessary or even desirable. Clearly information is required, and we hope steps will be taken to bring home in the proper quarters the widespread unrest which the changes outlined and the method of introducing them have aroused.

**Coronation—"Where The Abbey Makes Us We"**

In the inspiring "Form of Prayer and Intercession" for use at the Queen's Hall on May 11th, the Bishop of Norwich makes use of these arresting words of Kipling to impress the fact that though at the central Service in Westminster Abbey the King will be surrounded by thousands of important persons representing the greatest Empire of the world, in a sense he will stand alone. The King alone makes his own promises in response to the words of the Archbishop of Canterbury. He alone receives the Sword, the Orb, the Royal Robe, the Ring, the Sceptre, the Bible. Although his Queen, and our Queen, will be by his side, anointed and crowned for her own high office, the King steps alone on the path which his ancestors have trod before him. Though the Coronation Service is so designed, as Head of the Family, the King though alone in the aspect of his crowning, and of his anointing to his supreme vocation, is accompanied by every one of his subjects. We quote the Bishop of Norwich once more, "In him the Empire and all the members of it are summed up, and he gives a kind of personality to the whole British Commonwealth of Nations. The King's father used to call himself the Head of the Family of the whole Empire. The Head leads the way for all the members of the Family. All are united in the Head. All have a personal stake in what he does. This makes the Coronation in a very real way our own concern." We hope this thought will serve to impress upon all who cannot attend the Coronation Service in Westminster Abbey, their duty as well as privilege to take part in the Coronation Day of Intercession and Conference on May 11th. Thus the Coronation Service itself will be enriched by the united prayers of some thousands of His Majesty's subjects, and King and Empire together will share the spiritual blessings which must flow therefrom.

**The Archbishop's Recall To Religion**

Altogether the appeal of the Archbishop of Canterbury to the nation to renew its faith in and devotion to God in this Coronation year has received a good Press. It has also been warmly responded to by the leaders of the Free Churches, and, as reported in our previous issue, the Council of the World's Evangelical Alliance have assured his Grace of their wish to do everything possible to further the spiritual aims of the appeal. In their statement to the Archbishop the Free Church representatives stress the fact that responsibility rests upon all the Churches, and upon laymen not less than upon the Christian ministry, to seek the way and the message by which they may bring home to our whole nation the relevance of the faith we have received to every part of our individual and corporate life. It calls for brave thinking and speaking, with, it may be, a new accent and emphasis, and above all for such Christian living as shall be in its simple loyalty and self-forgetting a manifest effort resolutely to follow Christ. We believe that if all in this land "who call themselves Christians" were to make a resolute and sustained endeavour to lift their daily life to the level of their deepest faith so great an effect would be made on the

mind and character of our nation that problems that baffle us would be solved as we go, and we should be worthy and able to make a full and beneficent contribution to the life of the world.

**Decline of the Family Altar**

We have been thankful to note in the Archbishop's appeal reference to family prayers, and the Archbishop's Evangelistic Committee have already taken this subject up and have issued a useful leaflet on the subject. Many will remember the great Queen's Hall meetings, arranged by the World's Evangelical Alliance towards the close of the War, two gatherings over which Archbishop Davidson presided, to emphasise the importance of the revival of family prayers. The occasion was the passing of Lord Roberts who left on record this testimony: "We have family prayers every day." The need for stirring the public conscience is greater now than then, and we hope the united counsels of the Churches will be devoted to the subject. Much is being made of Youth to-day, but how much depends upon the atmosphere and influence, especially home influence, under which youth has been brought up and trained. Reference to this will be found in the address given by Rev. W. H. Aldis during the Week of Prayer, and which will be found on pp. 53-54. We admit that the family altar has suffered from neglect, and perhaps as much from misuse. Wisely planned and conducted it is a mark of parental example upon which the blessing of God is given in the home, the fruits of which will be seen after many days. Speaking recently on the subject in a broadcast service from Edinburgh, the Moderator of the Church of Scotland, Dr. Daniel Lamont, remarked that the Church as a whole to-day is not a praying Church, and added, "The decline of the family altar is an index to it. It is something of which the Church must repent."

**Is the Bible Read?**

Writing on this subject in a contemporary a Lieut.-Colonel says: "During fourteen years of teaching Scripture to young school boys, certain facts have become clear to me. In the first place, most children are taught very little about the Bible at home. One in a dozen will have heard of some story or character: hardly a larger proportion than that. In the second place, the prestige of the Bible is still so great that everything is taken literally. The Bible says so, that is sufficient. This leads to the third consideration, namely, that as young people cannot make head or tail of the great number of pages containing the Mosaic Code, the invective of the prophets, as well as a considerable proportion of the Epistles, they look upon the Bible as a sacred but sealed book, which has, it is true, a few admirable stories and some especially delightful accounts of Jesus Christ, but which they hardly feel inclined to read now, or at any future time. And there are few teachers who are prepared to tell them this first and most important fact, viz., which are the parts of the Bible (and more especially of the Old Testament) that everyone ought to know, and which the parts that the majority of readers may be advised to leave alone. Nor, as far as I am aware, does any book exist where such information can be derived." This unsatisfactory conclusion of the writer reminds us that some years ago an outstanding minister of the Free Churches publicly called for a statement of "the assured results of higher criticism," and from that day to this no reply has been forthcoming. The fact is there are no parts, even of the Old Testament Scriptures, that anyone can be advised, even children, to leave alone. To allow the kind of statement to which attention is drawn to appear in a widely circulated religious weekly without note or comment is not doing the work of God. Why enquire whether the Bible is being read to-day if we know, or think we know, that parts of it are unreadable or untrustworthy? The whole premise is presumptive and ridiculous. Someone has remarked, and it is true, that "men to-day praise the Bible and never read it," but to criticise the Bible and then enquire whether it is being read is what we have said, and responsibility attaches to such utterances.

**The D. L. Moody Centenary**

We have followed with much interest the development of the programme arranged to celebrate in this country the centenary of the birth of D. L. Moody. It

has had a good Press. In this all can rejoice. The meeting at the Royal Albert Hall was an inspiring one; no one present could do other than be thankful for such a gathering. The broadcasts leave much to be desired, and we can only hope the last from the Lyceum Theatre will not be made use of to limit similar broadcasting privileges in the future. To read badly a sermon by the late D. L. Moody over the wireless was a mistake, and we doubt the wisdom of making use of the occasion to appeal for money. We speak with nothing but goodwill in our minds, but not without realisation that just because Evangelicals to-day witness and work in the presence of many adversaries the greatest care should be taken both as to message and methods. Both Mr. Moody and Mr. Sankey accomplished a work of God abiding and abounding, but we must not think that the Church to-day is shut up to their methods, or that because one man gets saved in one way it is necessary for all alike to have the same experience. We are inclined to regret the introduction into the British commemoration of American speakers; there are aspects of fundamentalism in America which are not unassociated with the name of Moody, and which few wish to see interpreted in this country. Moody is dead; the Gospel he preached lives, and its transforming power to-day is evident wherever it is preached in fulness and faith.

**The Menace of Rome**

In the form of a review of Dr. C. J. Cadoux's book, *Roman Catholicism and Freedom*, an interesting article bearing the title which heads this note, and written by "Ilico," appeared in *The British Weekly* for January 21st. "In these days," said "Ilico," "I am not very happy in beating the old drums, but I am afraid Dr. Cadoux has done us a real service in reminding us of the ever-present Roman menace." These words, unfortunately, are quite true. The unsleeping ambition of the Papacy is to subdue all nations and individuals to her sway; and, although she has never succeeded in doing so, yet she adopts any method to achieve as much of her desire as she can. Her principles are essentially opposed to true civil and religious liberty, and therefore her propaganda cannot but be of the nature of a "menace," unpleasant though it may be to be under the necessity of describing it by such a harsh word. With deep regret, therefore, we have read in the Roman Catholic paper, *The Universe*, for February 26th, an article headed "On the Issue of Spain Christian Men Cannot Halt between Two Opinions," by so distinguished a man as Sir Arnold Wilson, the M.P. for Hitchin and Editor of the famous review, *The Nineteenth Century and After*. We cannot but describe the article as very intemperate and one-sided. It depicts the adherents of the Spanish Government as wholly bad and the insurgents as heroes and martyrs. Such an estimate is ridiculous. In any war there are sure to be grave faults on both sides; but the fact remains that it was the insurgents who started the war, and their conduct of it has been the reverse of "kid-gloved." We note that Sir Arnold's article was obtained for *The Universe* by special solicitation of a Roman Catholic publicist. We shall not be guilty of impertinence if we venture to suggest to Sir Arnold that there is danger in allowing oneself to be used for Roman propaganda. We would draw his attention to an article in a recent issue of the monthly magazine *The Dawn* (Thynne and Co., Ltd., London), on "Coming Catholic Persecution." It shows clearly the real nature of the principles of the Papacy, as being opposed to freedom. Finally, we note in *The Nineteenth Century* for December, 1936, an article by a Roman Catholic priest, the Rev. Edward Quinn, in which he alleges that the Spanish rebellion was an act of self-defence in view of an imminent "Red revolution." Against this it may be sufficient here to quote from a pamphlet published by *The Universe* itself: *Spain: More Facts*, by Captain Francis McCullagh. Captain McCullagh is a zealous advocate of the insurgents; but the following remark is very significant: "They [General Franco and his companions] drew up their plans, and very good plans they were. They kept their own counsel. And when they saw the Reds were on the point of establishing a Red Soviet, they struck hard." This unconscious admission is that the rebellion was planned long before any real or supposed Red rebellion, the latter being but an excuse for the rising of the reactionaries to destroy democracy.

**A Roman Catholic on Protestant Revivals**

In going over our press-cuttings we came across one from *The Catholic Herald* for July 3rd, 1936. It is still of interest, as it dealt with a subject of permanent importance: "Religious Revivals, Old and New." A sub-title was "The Fatal Weakness of Our Reformation Theology." It is hardly to be expected that a Roman Catholic writer would take other than a pessimistic view of Protestant theology; but we may glance at the remarks of this article. The writer regards the fatal weakness of that theology as being *lack of certainty*. "Man," he says, "has need of a grip on unchanging spiritual Truth. Now, the Catholic holds that this divine certainty has been available all along and has been enshrined and guaranteed in a single Body that, however hated by many, is at least visible, unchanging and alive": i.e., the Roman Catholic Church. On the other hand, "When the Reformers of the sixteenth century set up their systems they made no real provision for the stability of their doctrine: they did not even seem to suspect how weak or lacking was the foundation." "They had jettisoned the Catholic Church, with all his historic apparatus for determining and defining doctrine; they had abandoned Papal Supremacy." Therefore (concludes the writer), no real certitude remained, and Protestant revivals must be mere flashes in the pan. To all this we would reply:—The Reformers did not abandon ("jettison") the historic essence of Christianity. They aimed to give up only what was unlawful addition. Being fallible, they may have gone too far in some cases and not far enough in others; but the vast majorty of them retained the Bible, the Scriptural sacraments, the spiritual ideal, and all the great Christian vital doctrines. That being so, they had kept all that mattered. By giving up Papal Supremacy they gave up what they believed to be an illegitimate development. True, that supremacy tended to produce unity—but only amongst those who accepted it. It did not unite Christians as a whole: for, long before the Reformation, the Greek Churches had separated from it, and, even in western countries, heresies against it were frequent even during the times of highest Papal power. On the other hand, the highly complicated and technical nature of Roman theology led to spiritual barrenness. The lack of rigid unity is not a fact of which Protestants need to be ashamed; and the *Catholic Herald* writer can have but little knowledge of Protestant religious life if he thinks it devoid of spiritual vitality.

**The Golden Rose**

On March 7th, at an elaborate ceremony in Rome, the Golden Rose was presented on behalf of the Pope to the Queen of Italy "and Empress of Ethiopia." The Golden Rose is an ornament blessed by the Pontiff each year on the fourth Sunday in Lent, and sent occasionally to Roman Catholic sovereigns or other distinguished persons. "Originally," as we gather from Addis and Arnold's *Catholic Dictionary*, "it was a single flower of wrought gold, coloured red; afterwards the golden petals were decked with rubies and other gems: finally, the form adopted was that of a thorny branch, with several flowers and leaves: all of pure gold." It originated in the thirteenth century. Among those who have received the Golden Rose have been Napoleon III. of France, Isabela II. of Spain, and Marie Amélie of Portugal. Our own Henry VIII., it is interesting to recall, received it no less than three times. It was also sent to Queen Mary Tudor. Its presentation to the Queen of Italy is interesting for the light it casts on Vatican diplomacy. While the Abyssinian campaign was going on every effort was made by Roman Catholic advocates to depict the Pope as disapproving it, and as being in deep sorrow because he is a lover of peace. His haste to recognise the Italian conquest, and to bless it with this distinguished mark of favour, casts a very sad degree of doubt on the former professions. The Pope and the Vatican organs deserve credit for their ability to speak with two voices.

**Roman Church and Religious Wars**

In view of the terrible civil war which is still raging in Spain, and the attitude of the Roman Catholic Church to it, the following quotation is of interest. It is from *A Defence of English Catholics*, by Cardinal William Allen, the famous opponent of Queen Elizabeth. The edition from which we quote is that

published in 1913 by the Manresa Press, Roehampton, Middlesex, with a laudatory preface by Cardinal Bourne. "There is no war in the world," wrote Dr. Allen, "so just or honourable, be it civil or foreign, as that which is waged for religion: we say, for the true, ancient, Catholic, Roman religion, which by the laws of Holy Church and all Christian nations is adjudged to be the only true worship of God; and unto the obedience of which all princes and peoples have yielded themselves, either by oath, vow or sacraments, or every of these ways. . . . As the arms taken for defence of godly honour and inheritance in such sort and difference from heretical tumults as is said, are so much more commendable and glorious; for that no crime in the world deserveth more sharp and zealous pursuit of extreme revenge (whether it be in superiors or subjects) than revolting from the faith to strange religions." Allen's words were a defence of the Roman Catholics of Queen Elizabeth's days from the charge of treason; but his whole argument comes to this: Anything is justifiable to maintain the Roman Church; but everything done against it is evil and criminal. This point of view seems by no means extinct yet: and it explains many events of our own days!

**The Call To Evangelism** On all sides there are to be heard calls to Evangelistic work, and undoubtedly an evangelistic opportunity presents itself both to Churches and Christians alike. To awaken the evangelistic spirit the General Assembly of the Church of Scotland prepared a Call to its ministers and members which was read from pulpits on the last Sunday of February. It stressed three outstanding features of religious life and work to-day: 1. The urgent need for a revival of spiritual life, and quickened interest in the fellowship of the Church; 2. The Church cannot organise a revival; its task is to prepare the way for the work of the Holy Spirit; 3. We are face to face with a life and death struggle between the spirit of the age and the faith of the Church. The time has come when the nation must be recalled to its dependence upon God. It is indeed helpful to have a pronouncement from Scotland, and the Church of Scotland that revival must begin at the House of God. We only remark that it must begin also in the individual members of the House of God. From another part of Britain we learn of clergy and ministers who have written asking for information about how to lead people to faith in Jesus Christ. Does this not read as almost incredible? Is it after all the fact that while skilled in topical preaching, in the quotation of poetry, in the advertising of anthems, orchestras, soloists, to say nothing of concerts and whist drives, there are many pastors to-day who would be seriously inconvenienced if someone came forward and enquired, "Sir, what must I do to be saved?" We quote from a Scottish contemporary:

> What would a modern congregation understand by "being cleansed in the blood of the Lamb" or "lay your burden at the Cross"? If they were told that "the Holy Ghost convicteth of sin," would the words mean anything? And what would the phrase "saved through grace" convey to them? As for the emphasis on Sin. It was easy enough for the old-time giants to thunder against Sin. Everyone acknowledged Sin as Sin, just as they acknowledged Hell as Hell. But much water has flowed under the bridge since then, and the Theory of Evolution has done its worst. Sin doesn't worry people as it once did, and Hell has lost much of its terror. If Sin does not appear to be so real to-day, will Repentance seem so necessary? Is there no significance in the fact that both words, Sin and Repentance, were never mentioned in the Archbishop of Canterbury's appeal?

**Church Inquiry Into Spiritualism** We prefer the word "Spiritism," but it is interesting news that the Archbishop of York has appointed a Commission to make a thorough investigation into Spiritualism. We believe this is the first time that such an investigation has been carried out. We trust the final report will place Spiritualism in its proper setting—one of the sinful abominations which God hates and will judge.

> The circumstances of our day, and especially distress which arose out of the late War have diverted many minds from materialism, and have produced, if not a revival of Religion, yet certainly, a revival of religious thinking, using the word religious in the widest sense. Great deeps have been broken up, and men's thoughts have been turned into unwonted channels. Where this tendency does not lead to a seeking after God, anything occult and mysterious, such as clairvoyance, palmistry, crystal-gazing, astrology, etc., is exercising a strange fascination upon crowds of people; and among all these movements Spiritualism has the pre-eminence in its rapidly spreading influence.

An ever increasing host of young and old lives are passing from Earth into the Unknown, and the thoughts and longings of the bereaved follow them beyond the grave. The emotional strain is intense, and seeks some outlet. If the light of the Divine Revelation is ignored it is not a matter for wonder that many, it may be in their simplicity or in an ignorance that is culpable, fall a prey to the powers of darkness, working through an agency which claims to be able to establish communication with departed souls. The strength of the Spiritualism of to-day, its very central point of attraction, is that it professes not merely to open up the Unseen, but especially to meet the craving for personal contact with the individual.

We hear much now-a-days of "scientific research" and of "psychic investigation," wonderful seances, "angel messages," spirit voices and forms and manifestations; a certain refinement is thrown over the subject, the language of piety used; but all this does not alter the essential fact that Spiritualism, modern, just as much as ancient, is an abomination unto the Everlasting God, and the practice of it is in direct defiance of His command. Search unto Spiritualism and its true character stands revealed as the dealing with familiar spirits, and the forbidden arts, which thing God hates and will visit with fearful judgment.

The Bible specifies the perils of the last days, the closing years of the present dispensation, "seducing spirits, doctrines of devils." False Christs, false teachings, false prophets, with "great signs and wonders." All these things are come upon us, and foremost among them is the apostasy known as Spiritualism. We are specially cautioned against it, since it is the tampering with that which God has expressly forbidden, so that the practice of it is rebellion against the Lord, and direct defiance of His holy will.

**Priestcraft and Religious Servility**

It is with no pleasure but decidedly the reverse that we quote the following from an article by the Rev. Father Bernard McGrade, an Australian Roman Catholic priest, in *The Catholic Advocate*, published in the antipodean Continent. Father McGrade, describing a visit to Ireland, said :—"The people of Ireland have a wonderful reverence for the Blessed Sacrament. They seem to know all the places where our Eucharistic Lord resides. Say you are travelling in a tramcar, not once but many times during the journey men will raise their hats, the tram conductors, policemen and soldiers included, and women will make the sign of the Cross whenever they pass a church or chapel. Sometimes you will look out to see where is the church—perhaps you cannot see one—but the tram will be passing some convent, hospital or orphanage. You don't know, but the other passengers do know, that they are passing Him, and a silent prayer goes up from their hearts. I almost feared I should have muscular rheumatism in my right arm from returning all the salutes one receives as a priest in all parts of Ireland—even in the North, where, evidently, Catholics are not ashamed of their faith. Men of all classes in Dublin must pass scores of priests in their day's walk, but they never get tired; they are most particular with the salute." It is difficult to comment on the foregoing, for it is with reluctance that one risks seeming unsympathetic to the zeal of other people; but after all, matters can be carried too far. Does not the excessive servility to clericalism explain many of Ireland's ills? May England be saved from priestcraft and religious servility of this type.

**Anglo-Catholics and Rome**

We have observed (in the paper *The Tablet*: January 30th), a report of a quarterly meeting of the (nominally?) Church of England organisation, the Society for Catholic Reunion. The meeting was held "to conclude the annual Church Unity Octave. This octave, which at its inception was a purely Anglican venture of prayer and faith, was subsequently blessed by Pius XI., and has now extended to Roman Catholic dioceses of America and Europe, the Pope making it his yearly practice to celebrate Mass on the first day of each octave for its intentions." The Society, says *The Tablet*, "consists of the 'papalist' wing of the Anglo-Catholic clergy and laity," and "has for its object 'the furthering of the movement for reunion with the Holy See'." What can be the logical conceptions of people who evidently have no difficulty in serving in opposed camps at one and the same time? It is permissible, however, to remind the members of the Society for Catholics Reunion of one thing: The Vatican Council of 1870 defined it as an article of Roman Catholic faith not only that the Pope is infallible in theology, but also that he has divinely-ordained governmental jurisdiction over all Roman Catholics, both pastors and laity. Everyone who believes in the Pope, then, is morally bound to join his Church and leave any other?

**Papal Encyclicals and Infallibility**

The recent political activities of the Papacy are raising once more a very interesting and important question which caused a great deal of violent discussion seventy or so years ago. The definition of Papal Infallibility, proclaimed at the Vatican Council in 1870, said that the Pope is infallible "when he speaks, *ex cathedrâ* : that is, when he defines a doctrine of faith or morals to be held by the Universal Church." It has never been settled, however, exactly what Papal declarations come within that category. How far do encyclical letters come within it : those circular letters which, from time to time, are addressed by the Pope to all the Roman Catholic bishops of the world, or to some of them ? Addis and Arnold (*The Catholic Dictionary* ; ed. 1917 ; p. 298) say : "Encyclicals are not necessarily *ex cathedrâ* pronouncements, though the Pope could, if he so willed, issue definitions in this way. The faithful are bound to give them a religious assent, interior as well as exterior, and obedience and respect." It may be asked, however : How can there be *an obligation* to give *interior assent* to what is not claimed to be infallibly true ? "Internal assent" is acceptance, by the intellect, of the truth of a statement. To be *bound* to give such assent, means that it is *certain* that the statement *cannot* be wrong ; i.e., it is infallible. There can be no *obligation* to give "internal assent" to encyclicals if they are not within the category of infallibility. In point of fact, the position has come to be this :—*Theoretically*, encyclicals are not commonly reckoned as being within the ambit of the 1870 definition; but *in practice* they are treated as though they were. Their teaching imposes itself on the Church and guides the thoughts and activities of the members of the Church. The question, then, arises : Are, or are not Papal encyclicals included in the matters on which the Roman Church holds that the Pope is infallible ; and, if so, to what extent are they so included ? This may seem a matter merely of domestic interest to members of the Roman Catholic Church : but that is far from being so. In all countries members of that Church are being stirred up to base their public activities on the teachings of the Papal encyclicals : yet the Roman Church carefully declines to say whether those documents are, or are not, in the category of what it regards as certainly true. The matter needs investigation.

**"My Last Will and Testament"**

This unusual title attracted our attention in a contemporary, to whom we apologise for making use of it, and for quoting from, and adapting, practical hints from the note which followed. "The other day a friend asked for some advice. Someone was making a Will, and wanted to know which of the funds of our Church was most deserving of remembrance. But my friend's enquiry set my mind working along several unfamiliar lines. That little notice, for example, about 'Legacies and Bequests' that appears so frequently in magazines and elsewhere. Who reads it ? Does anyone take account of it ? apparently yes, for from time to time we hear of legacies being left to this or that Church or organisation. Wealthy folk, no doubt, who revise their wills every few months. Perhaps they do, but we may doubt it ! Probably they put off this duty just as often as the rest of us. For the fact is that far too many of us neglect this important task ; and, as a result, we give a lot of unnecessary trouble to those who are left behind us, and our goods and possessions are not disposed of in the way in which we should have desired. A good many have probably never noticed that paragraph about legacies at all. It simply did not occur to them ; and the lawyer who was assisting them did not happen to mention this possibility. To judge from the notices that one sees in *The Times* and elsewhere, certain branches of the Christian Church must have solved the problem of reminding their members of this matter in a tactful way, for large sums are left to their various organisations. Of course, if one has not very much to leave, it may all, or nearly all, be required for the support of one's dependants. But that does not apply to every case." Perhaps some who read this note have not yet thought much about their wills or the leaving of legacies to the World's Evangelical Alliance. If all, so far as is possible, arranged to leave to the World's Evangelical Alliance an amount to provide in interest at least the equivalent of what would have been given in subscriptions and donations during any twelve months, the assured income would be a very real help to the maintenance of the important witness and work of the Alliance.

# World Mission Notes

**Religious Liberty in Japan** According to the Japanese Constitution, "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." As will be seen, this leaves a wide discretion to the Government, which is able to ban many forms of religion on the plea that they are against public policy. According to recent reports this is being done to a considerable extent. As one report says, "The Government is weeding out various sects which, in its opinion, do not come within the limits of the Constitution. In December, 1934, several adherents of a group called "Earnest Bible-seekers" were arrested and charged with activities hostile to the State, and with causing discontent amongst small farmers. The greatest force of Government vigilance, however, seems to be directed against various Buddhist sects—some of native origin, others from abroad—which during the past ten years have sprung up in many parts of the country. On December 10th, 1935, the Press of Japan stated that the headquarters of the Omoroleyo sect had been raided by the police. This sect was accused of advocating State Socialism. The head of the sect and thirty leaders were arrested in various parts of the country, and the headquarters at Ayabe, as well as the branches, were closed. Another Buddhist sect, the Tenikyo, also has been raided and suppressed. It was founded in 1838 and at the time of its suppression there were 64,979 preachers and 6,000,000 people on the rolls of membership. The *Japan Times* of October, 1936, said that "extermination of quasi-religions and heresies is proposed by the Education Department and the Home Office." There are said to be about 800 new religious faiths in Japan, the great majority being based on Shintoism. If the foregoing reports are true, they will carry the memory of the historical student back to the sixteenth century, when Christianity was banned in Japan on that very plea of being against national interests: the ban continuing for over two centuries. While it is right to recognise the duty of Governments to safeguard public order, yet one cannot overlook the danger that that maxim may be interpreted leading to persecution.

**"Spirit Camps" in Japan** A report from Japan informs us that a new development of sociology in that country is the formation (on a voluntary basis) of what are called *dojos*, or "spirit camps." They are associated with the Shinto religion. A visitor from Japan (Mr. William Teeling) thus describes the routine:—"You rise in the morning at 5.30 and assemble at the open-air Shinto shrine. There you say prayers, and the national flag is hoisted. Then comes the National Anthem; then the reading of the famous edict of the Emperor Meiji, which he issued over half a century ago, telling the Japanese (roughly speaking) to pull themselves together. Then come three cheers for the Emperor. After that an hour is spent in Japanese gymnastics, ju-jitsu and fencing; then breakfast. From 8 till 12 are given lessons in Japanese history; then luncheon; then practice at farm work until sunset; then the descent of the national flag, followed by prayers, and this again is followed by dinner and private study or meditation until 8.30. At 8.30 they have what is known as spiritual culture: that is, the reciting of old-time prayers; and these are followed by a speech on Shinto, given each night by a different student. Then the headmaster gives an address; there are night prayers; and they go to bed at 9 o'clock." The course—which lasts several months—is attended by selected students (male and female) from all over Japan, who are intended to become leaders in their localities. The whole basis and superstructure of the ideals taught in these camps are those of the non-Christian religion, Shinto. The scheme of organisation, however, seems to have points worthy of note elsewhere.

**New Zealand Aborigines** The quarterly Intercession Paper of the Society for the Propagation of the Gospel has some interesting remarks on the Maoris.

These natives exist now chiefly in the Auckland, Waikato and Waiapu districts of the North Island of New Zealand. Waikato has an area of 10,000 square miles (larger than Wales), with 10,000 Maories out of a total population of 125,000. Waiapu is half as large again as Waikato, and the Maoris number 30,000 out of 100,000. After the Maori War of the 1860's, the natural but lamentable hatreds of natives for whites led to many secessions of the former from the profession of Christianity. In recent years there have been signs of a movement back. A native Maori was consecrated as an Anglican bishop for special duty amongst his co-racials, in 1928: Dr. F. A. Bennett, The Bishop of Waiapu, writing on these matters, says: "At present the Maoris are ministered to solely by clergy of their own race. I have long felt that it is a mistake to regard the Maori work as a separate department, and I hope shortly to have some English clergy helping their Maori brethren. Any developments which may be attempted should have in view the necessity for fostering in our Maori congregations a greater sense of self-reliance and responsibility."

**Hong Kong—The System of Mui Tsai** We have often referred in *Evangelical Christendom* to the system of Mui Tsai, operating chiefly in Hong Kong, but also in Malaya, which while a matter of conditions governing slavery is also one of missionary responsibility. A few years ago the Colonial Secretary, in answer to pressure from various quarters, appointed a commission of three to investigate and report upon the system of Mui Tsai as it exists in Hong Kong and Malaya. The system is virtually the transference of women and girls, in return for money payment, for domestic servitude. Complaint had frequently been made that it involved child slavery, and was accompanied by considerable evil. The commission has issued a majority (two) and a minority (one) report. The majority report gives a not unpleasant view of the system, and suggests that it is dying out in Hong Kong and diminishing in Malaya. The commissioners are persuaded that on the whole these women and girls are well treated and are not normally placed in moral peril. Certain proposals are made for strengthening the regulations, particularly in Malaya, and for control by action against employers of unregistered Mui Tsai. The third commissioner (Miss Picton-Turbervill) dissents emphatically against the view that evils are small and few. She advocates the repeal of the Mui Tsai law and the passing of new legislation on completely new lines. She considers that the recommendations in the majority report fail to touch the heart of the matter. The whole report is of considerable value to those interested in Chinese conditions.

**Roman Catholics and Protestants in Belgian Congo** We learn that there are more than 2,250,000 Catholics in Belgian Congo and Ruanda Urundi—a threefold increase since 1931. It is reported that the Roman Catholic missions have been ordered to occupy weakly held areas and the fields of the younger Protestant missions. As "Belgian Nationals" they claim privilege and priority. Nevertheless, their Papal Delegate in Congo is an Italian, and the seat of their missions is in Rome. There are about 1,000,000 Protestant Christians in the Belgian Congo, and there yet remain 10,750,000 natives who are neither Catholics nor Protestants.

**Religious Liberty in the Argentine** There is evidence of fresh restrictions on religious liberty in Latin America. In Argentina this has been due to the increasing influence of the clergy in recent years and also to modern political tendencies. For Evangelicals in Latin lands Fascism is apt to mean Roman Catholic persecution and Communism Atheist persecution. In Santa Fé the authorities refused to consider sympathetically an evangelical protest against Catholic teaching in State schools. In Cordoba the clergy have interfered with the rights of non-Catholic pupils; in the province of Buenos Aires similar pressure has been exercised, and in the capital itself evangelical pastors have had to make a protest. A high dignitary of the Church in Buenos Aires, speaking on the radio recently, referred to a certain evangelical Church saying: "It must be closed because in it God is denied and Communism taught."

These examples are all from Argentina, but there are similar tendencies in Peru and other parts.

**Religious Freedom in the Far East**

One of the most prized heritages of the Church is religious freedom. To-day in many lands this liberty is denied; we are again living in an age of persecution. Anxiety about the limitations on freedom in the West tends to obscure serious threats to religious freedom in the Far East. Little is known in this country of what is really going on there. Last summer a correspondent in *The Times* drew attention to the fact that some months before sixty-five Chinese men and women had been arrested by the Manchurian police and the Japanese gendarmerie at Mukden and other places in South Manchuria. Nearly all the arrested persons were connected with churches and institutions built up by British missionary societies; they were highly respected citizens. No charge was preferred against them, but they were severely examined under third-degree methods. Many of them were tortured, and one Christian doctor, well-known in missionary circles, emerged from his confinement insane. Ultimately, on representations made by the British Government to the authorities at Tokyo through diplomatic channels, nearly all the prisoners were released. But there is continuous petty intimidation by the police. The motive behind this action against the missions was at first obscure, but it has become more and more apparent that the Japanese Government, or rather the Japanese army (which is really the controlling body in Manchuria and which evidently does not represent the best mind of Japan) fear the influence of the Christian Church. Their actions in Korea during the whole period of their occupation bear this out, and recently the work of the Church there has been carried on under increasing difficulties imposed by the authorities. Indeed the threat to religious liberty has now spread to Japan itself. The regulations about shrine-worship have become more stringent and the missionary community is greatly troubled about the whole matter. The same regulations are being put in force in Korea. It is already evident that the aggression of Japan in North China is accompanied by suspicion of missionary and church institutions. The reason is not far to seek. The Christian community has a better organised fellowship and a greater sense of stability than almost any other group in the country. It is in fellowship with the Churches in Great Britain, America and Scandinavia, and is thus in touch with a large section of world public opinion which Japan regards as hostile to her policy of agression. For these reasons Christian institutions in Manchuria and Korea are more and more under suspicion. It is therefore not surprising that there is considerable alarm at the prospect of the occupation and control of North China by Japan. The Church in the West cannot look passively on these developments in the Far East. It is clear that there are influences at work which regard the fellowship of the Church as inimical to the aggressive aims of Japan, and it seems certain that, following the precedents in Korea and Manchuria, efforts will be made by Japan to weaken that fellowship in every possible way. Christians in the West should make clear their fellowship with those who face such a grave situation, and should continue in prayer for their fellow-Christians in the Orient, who are living in continual anxiety.

**China To-Day—A Missionary Film**

Eyegate is helping the work of Missions to influence to-day many who cannot so easily be impressed by eargate. At the February Missionary Reunion at the Alliance House the General Secretary presided over a large company representing many different Missionary Bodies assembled to see the missionary film "China To-day" prepared by the Missionary Film Committee. The lecturer was Mr. T. H. Baxter, Secretary of the Committee, who described its work, and enabled all present to witness by moving pictures not only every-day life and work in China, but missionary methods, and scenes of deep interest. The film was divided into two sections: the first part related to the life of the Chinese as it is now, and as it has been for centuries. Pictures were shown of the people in the cities, in the fields, on the rivers, and some idea was given of their religious life. Temples of great

beauty erected to Confucius; pilgrims toiling up thousands of steps cut in the mountain side, in order to pay homage to one who is no god; a woman fearfully worshipping at the shrine of the "fox god"—these scenes all served to show the darkness and superstitution still prevailing. The second section was concerned with the work that is being carried on by the missionary societies in China. Scenes in hospitals, mission schools, training colleges, kindergartens, and nurseries all abundantly proved the value of what is being accomplished. The influence of Christianity could be seen in the happy faces of the men and women, the brightness of the children, and the solemn contentment of little Chinese babies. It was inspiring to see the glow of joy in the face of a young student teaching a class of children about Jesus. His smile as he spoke of the Master was surely typical of the transforming power that is at work in countless lives in China to-day.

**Missionary Work in Iran (Persia)**

The C.M.S. is working in Persia, and we recall the visit to the Alliance House last year of Bishop Linton (late Bishop in Persia) and the address he gave on mission work to-day in a country which has played and has still to play a prominent part in God's plan for the evangelization of the world. We recall how, in reply to a question, Bishop Linton remarked that there is not a great deal of active persecution; the persecution of the Christians is generally among their own families and friends; it is more in the nature of social ostracism. We found, he said, that when we went out in the faith of Jesus Christ, that He meant what He said:—"And I, if I be lifted up, will draw all men unto Me." He did not say "except the Moslems." We have gone out in that faith, and have preached the Cross of Christ, and Christ does draw all men unto Himself. On one occasion we were baptising fifteen men one Sunday, converts from Islam. On another occasion Dr. Zwemer was present; and he stood in our Church in Isfanen and witnessed the baptism of twenty-two adult converts on one Sunday. In the vestry afterwards, he flung his hands up, and there were tears in his eyes, as he said, "Lord, now lettest Thou Thy servant, depart in peace. For mine eyes have seen Thy salvation." A report has just reached us of a C.M.S. gathering in the North of England addressed by Rev. H. E. J. Biggs, of Kerman, Iran, who mentioned that fifteen years ago when he first went to Persia, it was very obvious that it was Eastern; when he left a few months ago it was difficult to know whether it was Eastern or Western. The dividing line was definitely getting thinner. Gone were the days when one could lie on a bed and look at a starry sky and listen to the bells of the caravans; now one listened to the sound of a creaking, rolling lorry making its way along the road. It was an entirely new Persia and all these drastic changes had come within the last ten years. Yet he believed, despite their Western practices that the changes in the peoples were only on the surface. Travel had done much to change the Persian during the last few years. Quicker methods of transport and the ability to get about easily had enabled them, many of them, to visit England. English people, Mr. Biggs remarked, could help missioners in their work by being kind to foreigners in this country. They noticed the conditions in this country, and what treatment they received, and those things were reported when they returned home. The Persian was religious and mystical, and with him love won every time. Thus the missionaries were trying to help them in their new experience of religion and trying to help them in the difficult days through which they were passing. "We need your prayers to help us through," added Mr. Biggs. "Our Persian Christians are really good. If you look at the map you will see that the Southern half of Persia is in the hands of the Church Missionary Society. The Northern half is in the hands of the American Society. We do not overlap. We have no time for difficulties. The South is in our hands and all those people are dependent on you for their knowledge of God's love. We need your prayers tremendously. They do count, and it is of primary importance that you should help us in this way. It is more important than you can guess." Medical work is going on very effectively; so far there is no hindrance to the evangelistic side of medical work.

# Books Worth Reading

## THE LATE LORD HALIFAX. (Bles. 12*s.* 6*d.*)

The second volume has been published recently of Mr. J. G. Lockhart's biographical work, *Lord Halifax*. It covers the last half of the life of that remarkable man : 1885-1934. Lord Halifax was one of the outstanding figures of his time. He had many interests. In this volume we read quaint anecdotes of his family life : such as his dressing up as a ghost to entertain children, and how secret passages and hiding-holes were constucted for the same purpose. The volume, however, deals mainly with more serious matters, and especially with the religious ideals and aims which animated Lord Halifax. As is well known, his great ambition was to reunite the Church of England with that of Rome. It is very remarkable how he could have been unaware of the visionary and impossible nature of that ambition. If Queen Mary Tudor, in the sixteenth century, failed to effect a permanent reunion, far more are any such attempts bound to be futile in our own days, when both Rome and England have become very far more removed than they were then, through travelling so long on opposite roads. In the last four hundred years Rome has added to her creed the doctrines of the Immaculate Conception and Papal Infallibility as obligatory articles of faith, and has enormously centralised her governmental system. She has also formally declared the ordination of the Anglican clergy to be "absolutely null and utterly void." At the same time, the Anglican Church has developed in breadth and become very far more remote from Rome than before. True, the "Anglo-Catholic" party has grown up : and no doubt it is that fact which encouraged hopes such as those of Lord Halifax. Probably only a small minority even of that party, however, would be ready to accept the terms of abject submission required by Rome ; and, in any case, there would remain the enormously greater mass of ordinary Anglican feeling. Yet during the end of his life, Lord Halifax permitted himself to entertain the idea that reunion of Rome and England might be near ! It was a curious example of the power of illusion over even good and powerful minds. Under its influence Lord Halifax engaged in the semi-secret Malines Conversations : the only ultimate result being to draw from the Pope in 1928 the encyclical *Mortalium Animos*, laying down that only by complete surrender can anyone join Rome. For once in a way we can endorse a statement in a Roman Catholic newspaper. In its issue for January 15th, 1937, the London *Catholic Herald* expressed this opinion of the Malines Conversations ; and it is an opinion which is well founded : "It is clear that neither Cardinal Mercer nor Lord Halifax acted save from the highest motives and never with any idea of diplomatic scheming for some patched-up agreement. This history repeats the lesson that never seems to have been learned since the Reformation, neither under Elizabeth, nor James I., nor Charles I., nor James II., that the religious question in England cannot be settled by backstairs politics or by the diplomatic wire-pulling of *hommes de coulisse*."

There is much to interest Evangelicals in this second instalment of the biography of a great and good man.

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## ENGLAND'S SUPPRESSED MONASTERIES. (Jonathan Cape. 15*s.*)

Students of English religious history will read with deep interest a volume just issued by Messrs. Cape : *English Monks and the Suppression of the Monasteries*, by Geoffrey Baskerville. It is a needed counteractive to the school of "sentimentalised" historians (following the late Cardinal Gasquet), who were and are inclined to surround the old monasteries with a halo of exaggerated sanctity. He shows that many grave abuses had followed from the fact that those houses were largely independent of the visitorial jurisdiction of the bishops. Mr. Baskerville's main object, however, is to discuss a very interesting problem which has received hitherto far too scanty attention. Many writers have discussed the fate of the *lands and buildings*. Mr. Baskerville investigates that of the *human beings*. What became of the monks and nuns who were cast abroad from their monasteries and convents when Henry VIII. dissolved those buildings. Mr. Baskerville's conclusion is that ninety-nine per cent. "were neither martyrs nor exiles." A large number became parish priests ; ten became bishops ; many married in Edward VI.'s reign : and, when they were of the class which occupied Church livings, they were ejected in the reign of Mary. Every monk who accepted the Royal Supremacy was entitled to a pension. Mr. Baskerville's book should be read by all who wish to acquaint themselves with some of the most interesting intricacies of a revolutionary period of our history.

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## A TROUBLED PILGRIMAGE. (Dent. 10*s.* 6*d.*)

A very sad and interesting book has just been published : *My Way of Faith*, by Miss Maud D. Petre. Miss Petre is a member of the ancient Essex Catholic family of that name : a family which always remained staunch to "the old religion" even in penal times. Her autobiography would have interest even from that fact alone ; but it has a deeper and very strong appeal on account of Miss Petre's own personal position. The Modernist controversy of the end of the nineteenth and beginning of the present centuries is a dim memory now, and to many (or most) of the younger generation it may even not be known by name ; but in its day it aroused much excitement. It was a purely Roman Catholic movement. It had nothing to do with "Modernism" as that word—a very clumsy and ambiguous term in any case—has come to be used by non-Romanists later. The Roman Catholic Modernists aimed to reconcile their Church with

modern knowledge by finding the seat of religion in the soul rather than in formal dogma, and by reforming the machinery of the Church. They had a number of brilliant leaders: Antonio Fogazzaro, the novelist, in Italy, and George Tyrrell, the Jesuit priest and convert from the Church of England, in our own country. Pope Pius X., however, in 1907 issued the encyclical *Dominici Gregis*, condemning the movement as "the synthesis of all heresies," and setting up a relentless system of an inquisitorial type to root it out of the Church. Tyrrell and others were excommunicated. (Tyrrell died soon after). Miss Petre was a great friend of Tyrrell, and wrote his biography: which was duly placed on the *Index of Forbidden Books*. Her present book consists of reminiscences and reflections. She gives an insight into the intense sufferings that can be caused to progressive and sincere minds by the excessive rigidity of the ecclesiastical system. The book deserves reading and study.

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OXFORD CORONATION BIBLES AND TESTAMENTS. (Oxford University Press). (Seven styles, 1*s*. to 7*s*. 6*d*.)

As we are going to Press we have received from the Oxford University Press specimen copies of the Bibles and New Testaments published in commemoration of the Coronation of Their Majesties King George VI. and Queen Elizabeth. In printing, in binding, and in price, they are most appropriate and attractive. Each contains a photogravure frontispiece showing the Choir of Westminster Abbey, and a presentation end-paper or book-plate. Each volume also has stamped upon the outside front cover an attractive Coronation Emblem in gilt, consisting of a Crown, the Royal Cipher (reproduced by permission), and the date "1937." A feature of each volume is the clear type, but when it is remembered that the Bible contains no less than 66 books, 1,189 chapters, and more than 770,000 words, one is impressed with the enterprise which has made it possible to produce these handy and handsome volumes at such reasonable prices.

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BY THE GRACE OF GOD. A Book of Changed Lives. (Hodder & Stoughton. 5*s*.)

This is a book of the year, guaranteed by its title, its authors, and its contents. Change is a word which can take on different meanings in accordance with its associations, but applied to the human heart and life it necessarily implies the Grace of God, of which this volume treats in cumulative force through many men and women, all of whom could or can say "By the Grace of God I am what I am." "Once I was blind, but now I can see—the Light of the World is Jesus." D. L. Moody is said to have so studied the word "Grace" in the New Testament that he ran from his room into the street and arrested passers-by, asking them if they knew what the Grace of God is. That is "Change," fundamental change, for it is the work of the Holy Spirit; and what we need to-day is, not ecclesiastical definitions and organised contradictions of changed lives, but "the reality of the living Christ, working in the lives of ordinary people to-day." This volume points in that direction, and we commend and recommend it to all alike, pessimists, optimists, enthusiasts, aristocrats and the proletariat.

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WESTMINSTER ABBEY: The Empire's Crown. By Jocelyn Perkins. (Duckworth. 7*s*. 6*d*.)

We once undertook to conduct some visiting friends from Australia round Westminster Abbey, and found they knew more about it than we did—for had they not been reading it up in their guide book! Well, the "dear old Abbey" stands there, and its noble and notable dead are shortly to be the witnesses of great scenes, of splendour as well as of historic grandeur. This volume is a record of the significance of the Abbey, and of all the varied contributions it has made to the Church, Country, and Empire. The author has been for many years Sacrist of the Abbey, and who can better describe its marvels and mysteries? It answers almost every conceivable enquiry concerning the meaning and contents of the Abbey, and "what it stands for as a factor, spiritual and political, historic and artistic, in the story of our race." There are numerous plate illustrations, and altogether the volume is one for a place on the bookshelf of constant friends.

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WHY THE CROSS? By Rev. H. E. Guillebaud. (Inter-varsity Fellowship. 2*s*. 6*d*.)

In a Foreword Dr. A. E. Richardson rightly states "The author shows clearly," we mark the word, "just what the Bible says about the Cross of Christ and redemption through faith in the Atoning Saviour." No teaching is more desirable or necessary to-day, for there is much confused thinking about the Cross and the Atonement, the shedding of blood, without which there is no remission of sins. The critic and modernist are engaged, and their objections countered by the author in the light of Christ and Him crucified as Atoning Sacrifice, Substitute and Saviour. We cordially recommend the volume to wide reading, study, and circulation.

*All books for review under this heading should be addressed to the Editor,* "Evangelical Christendom" 19, *Russell Square, London, W.C.*1

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